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MISSIONS

VOL. 15, NO. 2

FEBRUARY, 1924



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QUESTION BOX

(Answers given in this issue)

1. What is the motto of the American Baptist Publication Society?
2. Who was Benjamin Griffith?
3. Who wrote "Malarial Fevers of the Congo"?
4. Where were 32,000 people burned to death?
5. What do the Chinese characters for "77" signify?
6. When did the Publication Society establish its headquarters in Philadelphia?
7. Who was Mr. George Wood?
8. What was the score of the Benedict-Clafin College football game?
9. Who spent 2,222,000,000 roubles and where and for what?
10. On what ship did Rev. J. H. Oxrieder sail to Bengal-Orissa?
11. Who contributed \$122.02 for missionary reconstruction in Japan?
12. What were the first three books published by the Publication Society?
13. When was the Student Volunteer Movement founded and how many conventions have been held since that date?
14. Where did 600 students try to attend a chapel service in a room accommodating only 400?
15. What four methods for doing away with war were suggested at the Student Volunteer Convention?
16. Who is known as the apostle to the Arabians?
17. Where is the "thinking spot of the Negro race"?
18. Who is Don Arturo?

PRIZES FOR 1924

For correct answers to every question in the 11 issues, two missionary books will be given—the winner choosing them. (If any answers are not in the issue, credit will be given.)

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VOL. 15

MISSIONS

No. 2

A BAPTIST MAGAZINE ISSUED MONTHLY EXCEPT AUGUST AT JAMAICA, NEW YORK

HOWARD B. GROSE, D.D., Editor
WILLIAM B. LIPPHARD, Associate Editor

EXECUTIVE AND EDITORIAL OFFICES, 276 FIFTH AVE., NEW YORK CITY
ADDRESS ALL COMMUNICATIONS TO MISSIONS, 276 FIFTH AVE., NEW YORK CITY

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PUBLISHED BY THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION AT JAMAICA, N. Y.

EXECUTIVE AND EDITORIAL OFFICES, 276 FIFTH AVE., NEW YORK CITY
ADDRESS ALL COMMUNICATIONS TO MISSIONS, 276 FIFTH AVE., NEW YORK CITY

Application pending for transfer of entry from the Post Office at New York City to Jamaica, N. Y.

Accepted for mailing at special rate of postage provided for in Section 1103, act of October 3rd, 1917, authorized January 3rd, 1920.

PRINTED IN THE U. S. A.



A Session of the Board of Managers of the American Baptist Publication Society

Seated around the table, beginning at the left, Mr. J. W. Clegg, Dr. A. G. Lawson, Dr. W. O. Rosselle, Dr. R. F. V. Pierce, Dr. J. E. Sagebeer, Asso. General Secretary W. H. Main, General Secretary G. N. Brink, Chairman Dr. J. P. C. Griffin, Mr. H. E. Cole, Mr. W. W. Charters, Mr. F. H. Robinson, Seated against the wall, beginning at left, Mr. J. D. Rhoades, Dr. S. Z. Batten, Mr. H. L. Jenkins, Dr. W. E. Kaffey, Dr. W. E. Cline, Asst. Treasurer Mr. E. L. Ruth, Headmaster R. W. Swetland. Standing, Dr. J. J. Ross, Hon. L. S. Chapman, Book Editor, H. E. Cresman, Business Manager, Mr. H. K. MacFarlane. Seated on right, beginning at left hand, Dr. G. G. Johnson, Mr. H. B. Hopper, Dr. C. N. Arbuckle, Treasurer G. L. Estabrook.

MISSIONS

VOLUME 15

FEBRUARY, 1924

NUMBER 2

In the Vestibule of the February Issue



MISSIONS for February devotes special attention to the American Baptist Publication Society, whose Board of Managers and officers can be seen in session on the opposite page, looking as natural as the ever-startling flashlight permits. The centennial year gives the Society just claim to this space and to the interest of the denomination which it represents in a valuable part of its service to the world. We feel sure readers will agree that it was good fortune to obtain the advance review of Dr. Barnes' history of the Society. We have not tried to tell the whole story, because something ought to be left for the celebration in Philadelphia during the closing days of February. The work of the century past indicates the larger work that invites in the century ahead.

The cover proves that we have not forgotten that February contains two birthdays to be celebrated while our free Republic survives. It is a great thing for a people to have two such names to cherish, honor and revere—Washington and Lincoln. Others may be added, none can ever precede them. And especially in place just now is it for us to remember that these immortal leaders stand preeminently for integrity of character, for the nobility of Christian manhood. The Lincoln Memorial is a masterpiece of art, an honor to the Emancipator and the nation.

Another feature of special note is Mr. Lipphard's report of the Student Volunteer Movement's quadrennial in Indianapolis. This gathering of over 5,000 students, young men and women, from the colleges, universities and seminaries of all sections of the United States and Canada, including all races in a common Christian fraternity, revealed the power for righteousness in the rising generation, and it is no wonder that enthusiasm seized upon those who looked out upon the great assemblage of youth, buoyant and hopeful, eager and ambitious, but constrained by the love of Christ. The report and the thought of the mighty interests

involved ought to thrill every reader and kindle anew missionary zeal.

Although we have thus given special emphasis to the Publication Society's Centennial and to the Indianapolis Convention, there is no lack of the usual interesting articles such as MISSIONS is happy to present to its readers from month to month. Dr. Bruce Kinney, through a well-written account of an incident in the life of a colporter on the western frontier, shows exactly the type of service that these faithful colporter missionaries have rendered throughout the years. Glimpses of conditions in Russia and Siberia are narrated by our missionary statesman, Dr. J. T. Proctor, who returned from Stockholm to his work in Shanghai by way of the land of the Bolsheviks. Imagine spending 2,000,000,000 roubles for a room in a hotel! Dr. Proctor is a man of keen observation, as his comments on conditions show. The page on the Stimulation of the Spiritual Life contains a timely message from the late Dr. J. H. Jowett. Then follows a review of missionary effort in Assam, Burma and China, while Rev. Bruce Jackson carries us across the western frontiers and shows how vast sections of our own United States are still in need of the gospel message. The Editor takes his readers into the sanctum and in chatty wise shares with them the inspiration brought by recent callers, and Mr. Coe Hayne describes for us the significant Conference of all the Home Mission Boards held in Rochester in December.

But this is not all. There are three pages of items from the World Fields, all of them worthy of careful reading, while the story of the death spot in Tokyo is inspiring in revealing a trait of heroism in the character of the Japanese, such as one would expect in an hour of fearful tragedy. Then there are the usual News and Notes from the Missionary Societies, reviews of the latest books and, of course, the pages for the World Wide Guild, the Children's World Crusade and the Open Forum. That new Picture Page, by the way, is beginning to attract prize winners.

The American Baptist Publication Society and Its One Hundredth Anniversary

The Service of the Society to the Kingdom

BY GILBERT N. BRINK, D.D., GENERAL SECRETARY



ONE HUNDRED years ago the American Baptist Publication Society was organized to promote evangelical religion by means of the Bible, the printing press, colportage, and other appropriate ways. "The Word of God" is given not for any age, but for all time. The Publication Society is the chief instrument among Baptists for circulating this charter of Christian faith throughout the world. During its long years of service it has printed and distributed millions of copies of the Bible. The far-reaching effect of this wide distribution of God's Word can not be estimated.

The power of the printed page grows daily. Education in its march is creating every year armies of new readers. Today we have colporter-missionaries in Mexico, Cuba, Porto Rico, El Salvador, and in 30 States of the home land. In the year ending April 30, 1922, our workers distributed 43,031 copies of the Scripture to individuals, aiding 915 Sunday schools with grants of Scripture. Also there were made 36 grants to 16 countries outside the United States, including a grant of almost \$600 to Poland; while in addition 13,122 copies of the Bible were given to churches within the territory of the Northern Baptist Convention. This work is widespread and constant.

Our Book Publishing Department has committed to it a work that is essential in all Baptist missionary propaganda—the printing of the Bible and other helpful literature, in which is included a series of nine tracts in English on "Evangelism"; other nine evangelistic tracts in the Bohemian language; and three Americanization tracts in the Italian, Hungarian, Polish, Rumanian and Slovak languages. Since the beginning of the Society's work more than 69,000,000 pages of tracts have been distributed. The Society aids financially in the publication of ten monthly religious newspapers for our various foreign-speaking Baptists in America. There is no factor more fundamental to the promotion of the success of our Baptist work among foreign-speaking people than these publications. It is doubtful whether any intelligent, self-supporting, self-propagating Baptist constituency can ever be developed in these groups without this Christian literature.

The Publication Society is the agent of Northern Baptists for the promotion of religious education among our people, and as such seeks to make available a constructive, well-balanced, worth-while Sunday school literature which shall always be true to the Bible as the revealed will and word of God.

The Department now issues 66 different periodical publications which have an annual output of about 50,000,000 copies. There are six kinds of publications:

(1) Illustrated papers and magazines; (2) The Improved Uniform Series of International Sunday School Lessons with parallel helps for pupils and teachers; (3) The Keystone Graded Series of International Sunday School Lessons; (4) Weekday Church School Courses; (5) Vacation Church School Courses; and (6) Judson Training Manuals.

Seven years ago the entire Department was reorganized to meet better the specialized needs of the modern Sunday school for literature based on sound educational principles. As Baptists, who hold to the separation of church and state, we believe in Sunday or church schools. And we also believe that religious education is absolutely essential to round out and complete the education to which all children and youth are entitled. The children of the community have a right to as good instruction on Sunday as on Monday. Bible lessons and Bible teaching should be suited to the needs of pupils during their different stages of growth and development. A Sunday school which fails to give careful and prayerful attention to its instructions and instructors, dishonors the Bible it uses and deceives the pupil it enrolls. The greatest need in these days of chaotic thinking and living is to bring divine truth into human life and relationships with such power as to drive out selfishness and enthroned Jesus Christ.

The Department holds that the fivefold task of the present Sunday school is: to give thorough graded instruction in the Bible; to lead the pupils to Christ as Saviour; to help the pupils form Christian ideals of character and conduct; to express Christian life in missionary and philanthropic service; and to secure the acceptance of the Lordship of Jesus Christ. This task is a big challenge to our Baptist Sunday schools everywhere, and furnishes a program which should command the best endeavors of the most efficient Sunday school workers in our denomination.

Many pastors on isolated fields, and young people living out of reach of college and training school, are hungering for more definite religious instruction than they can receive in the Sunday school alone, and in the day school of their vicinity. There are men and women in all our churches who are seeking a better knowledge of the Bible and of missions. To meet their needs, the Publication Society, in cooperation with the Home Mission Society, has organized Correspondence Study Courses, thus bringing religious education within the reach of all through the mail. Of our Baptist missionary field workers of 700 men and women, scattered from coast to coast, from Canada to the Gulf, and overflowing into Mexico, Porto Rico, Cuba, El Salvador, Honduras, and Nicaragua, more than 300 are doing systematic study, under the direction of the staff in our Correspondence Study Department.

It is estimated that the children from six to twelve years of age in the United States number 20,500,000. Those in Sunday schools number about 5,350,000. Two-thirds of all American children are not receiving any organized religious instruction. We can save ourselves from becoming a nation of religious illiterates only by placing religion on a par with other subjects in the education of the child. Religion must be taught as other subjects are taught, if it is to become a vital part of our

popularity. This last year we had 1,000 or more in our churches, with more than 70,000 enrolled. Here again, the ministry of the printed page has a very wide outreach, and supplements well the Sunday session of the church school.

Printed material plays its large part. Whether we think of the Publication Society as a book publishing organization, or as a Sunday school publishing board, or as a tract society, or as a general religious publishing



GILBERT N. BRINK, D.D., GENERAL SECRETARY

national life. Likewise training in religion has become a necessity.

The Church School now breaks into three main sections: First, that which meets on Sunday; second, that which meets on weekdays; and third, that which meets during the vacation period. More than 400 cities in the United States now have regular weekday sessions; some of them are community enterprises in collaboration with the public schools; in other places the churches of the community unite to do this work; and in still others the churches of a denomination are uniting and carrying this on as a denominational enterprise. Texts are being prepared by the Society to meet the needs of these weekday schools. These texts are correlated closely with the Sunday sessions of the Church School, so that the one supplements the other.

The Church Vacation School is growing rapidly in

organization, we find it rendering helpful service through the printed page to all of our people, to our Sunday schools, to our foreign-speaking people, and to all who receive through its representatives God's Word or religious tracts.

The Publication Society is thus one of the greatest missionary organizations in the world. It employs more than 100 specialists who are devoting their lives to the improvement and strengthening of our church schools. All surplus profits from its business are transmuted into Bible work and religious education. It is growing stronger every year, and consequently is increasingly able to serve our great denomination. Its publications are most effective heralds of the gospel, and teachers of biblical truth. It is engaged solely in developing efficiency in individual service and in our denominational life. Its motto is "For Christ and the Truth."

"Pioneers of Light"

THE FIRST CENTURY OF THE AMERICAN BAPTIST PUBLICATION SOCIETY, 1824-1924

A REVIEW BY HOWARD B. GROSE



THE history of this first hundred years of the Publication Society has been written by Dr. Lemuel Call Barnes, and the biographical sketches by Mary Clark Barnes. Through the courtesy of the authors and publishers we have been permitted to use the manuscript for purposes of review, and thus we are able to share with our readers the first acquaintance with a notable volume still in the hands of the printers. The first part of the work, "The Growing Light," is by Dr. Barnes; the second, "The Creative Pioneers," is by his wife; and the third, a Tabular Supplement, is by Dr. Edward M. Stephenson, for twenty-eight years in the Sunday school work of the Society.

THE GROWING LIGHT

Dr. Barnes has a special faculty for hunting out the unusual and unknown facts, as well as the ordinary ones, and for clothing all with readableness. Therefore, our expectations in this respect are not disappointed. The Society has found a historian worthy of his task and delighting in it. The outline of Part I indicates the scope. Following the Introduction there are four Divisions: Growing Supplies of Light, Growing Transmission of Light, Growing Production of Light, and Growing Spheres of Light. The twelve chapters treat of In the Beginning Tracts; Books and Hymn Books; Periodicals, Handbooks and History; Colportage; Conveyances; Sunday Schools; Enlarging Religious Education; Central Organism; Field Contacts; Classes of People; and Regions of Earth. This Part, with closing summary, fills 324 pages, and fills them to overflowing.

The first paragraph of the Introduction, which is entitled "Originative Atmosphere Electric," suggests the style: "Mental tension was marked in 1824 as it is in 1924. In the genesis of the American Baptist Publication Society cosmic forces were active. 'God is light,' that is radiant energy of all kinds. If we are to understand the times our receiving instrument must be 'tuned in.' The intensity of the atmosphere was marked in several respects. It was actively progressive, deeply democratic, widely educational, and keenly philanthropic." Enlarging on these points affords opportunity for such a vivid picture of the times in which the Society was born as Dr. Barnes excels in delineating. It is difficult to realize the transformation wrought in a single century, not only in applied science but in government, education, and the philanthropic spirit that manifested itself specifically in missions.

Speaking of education, he says: "It was the hour when the enlightenment of the people at large was pulsating in the atmosphere as never before on this planet. The

Society was the incarnation of that spirit. In the broad sense of the word educational, the entire work of the Publication Society is educational. . . . The matrix of the Publication Society was Columbian College. The call for the meeting to organize it was made in the College paper, the *Columbian Star*. The chairman of the meeting organizing it was Dr. Staughton, President of the College. The constitution adopted was drafted by Prof. Knowles of the College. The letter to Prof. Knowles which led to the organization had been written by a pastor, Noah Davis, who had been a 'chum' of Knowles when they entered that College. The treasurer of the Society was Luther Rice, the founder and treasurer of Columbian College."

He then shows how President Washington had repeatedly urged upon Congress the need of a college at the capital, and had been seconded by Presidents Jefferson and Madison. But it was not initiated until the returned missionary, Luther Rice, called upon his recently

organized General Convention of Baptists in the United States to found it. He secured a site of 47 acres in Washington for \$7,000, and a charter from Congress approved by President Monroe. At the first commencement, Dec. 15, 1824, the President of the United States, the secretaries of State, War and Navy, and leading members of both houses of Congress were present, also Gen. Lafayette, then visiting the United States. Later a formal address of welcome was made to Gen. Lafayette by the President of the College, after which the General and his suite, with Secretary of State John Quincy Adams,

Secretary of War John C. Calhoun, and Speaker of the House Henry Clay, with other distinguished citizens, dined with the Board of Trustees and Faculty at President Staughton's house. Out of such an institution came the Society.

In the realm of missions it was high tide. The "haystack band" at the new college in the Berkshire hills had now started a movement which expanded into effort for all the world. It was a time of expansion of population. The frontiers were rapidly advancing. The Triennial Convention of Baptists, organized by Luther Rice to sustain the young Judson in Burma, also sent, in 1817, John Mason Peck into the Mississippi Valley to found churches, schools, and a college there. By the end of the first quarter of the nineteenth century nearly every State had organized a missionary society, commonly known as a State Convention. "To get a vivid conception of this, one needs only to read *The American Baptist Magazine and Missionary Intelligencer* for those days. The Publication Society was born at the beginning of 1824 in a highly enlightened circle of Baptists. We hear them thinking aloud as we read the 232 pages of their



magazine for 1823." Organization was in the air. The spirit was sympathetic and fraternal. In the Society's birth-year William Carey was still active, though reaching the end of his marvelous career; Ann Hasseltine Judson was in this country, her health improving; Adoniram Judson in Rangoon was completing his translation of the New Testament into Burmese. The most heroic scenes in Christian history were pending. The missionaries in the homeland were also beginning to tell their stories of adventure for Christ. Isaac McCoy became one of the greatest factors in work for American Indians that Protestantism has ever produced. The creation of the Indian Territory was officially ascribed to his efforts. A letter in which John M. Peck described the ignorance of Baptists on the Illinois frontier, published in the *Magazine* for March, 1823, is said to have led the philanthropic Baptist group then centering at Washington to see that the very existence of the church and nation required some method for the rapid, inexpensive diffusion of light among the people at large. Hence the Baptist General Tract Society was formed, "its sole object to disseminate evangelical truth and to inculcate sound morals by the distribution of tracts." It was ten years after organization before it proposed the publication of a "bound volume."

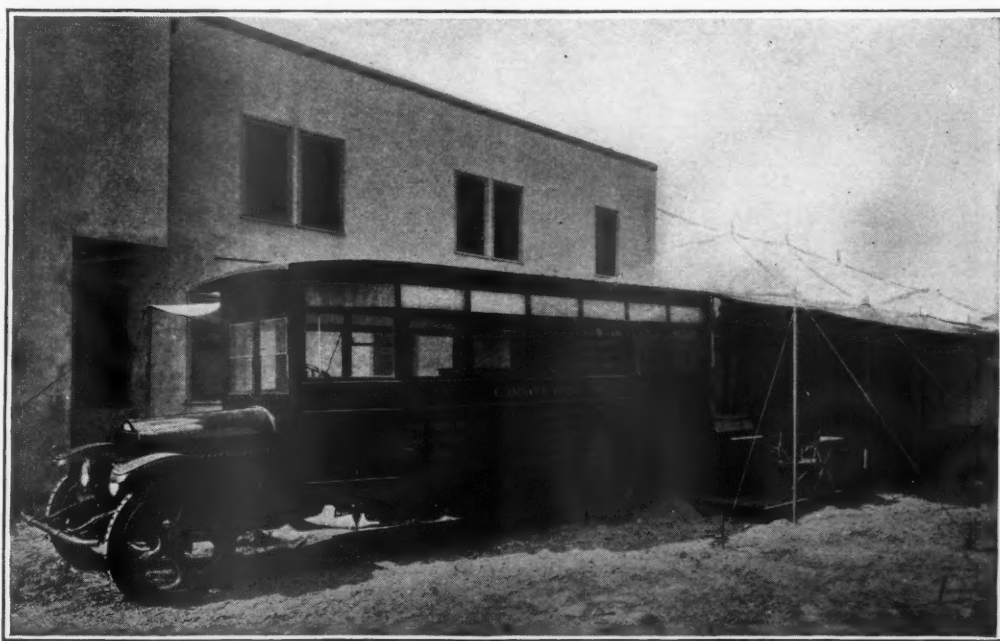
The story of organization is told by the man in whose house it took place and who was its first general secretary, then called agent—Mr. George Wood. After prolonged search the precise location of the birthplace has been fixed with certainty. It is 923 E Street N. W., and the *Star* was published at 925. "*Mirabile dictu*, both buildings are standing in 1924, and the birthplace of the Publication Society is, one hundred years afterward, a bookstore!" The story of the formative days, including Rev. Samuel Cornelius' capacious bell-crown hat, has been so often told that we shall not repeat it here, but the account Dr. Barnes gives is accurate and full of interest. A report on the 11th of December said:



ASSOCIATE SECRETARY W. H. MAIN, D.D.

"The Tract Society is advancing with great zeal and success. Since its organization in February last it has printed nineteen tracts, amounting to 156 pages, and 86,500 copies!" Soon removal to Philadelphia was proposed as a business advantage, and this was effected in 1826.

The first document issued was a prospectus of the Society, including a denominational appeal. Tracts have always been a prominent feature of the Society's



A NEW CHAPEL AUTOMOBILE FOR SERVICE AMONG MEXICANS IN THE SOUTHWEST



THE COLPORTER TRAVELS IN ALL KINDS OF WEATHER

work. "The current catalog shows more than 3,000 of these light points now standing. During the century literally billions of the luminous leaves have been issued. At the seventy-fifth anniversary Dr. Henson could say, 'A single tract has been known to lead forty persons to Christ in one year.'"

It was in September, 1834, that the Board of Managers of the Baptist General Tract Society resolved to publish a book. The first venture was a Baptist Manual, 400 pages, neatly bound in sheep, fifty cents the price. Not until 1839, however, was the great venture of "the volume enterprise" undertaken. Three series were projected, a doctrinal, a historical, and a biographical. The first three volumes were Backus' *Church History*, Booth's *Reign of Grace*, and *Memoirs of Distinguished*

Christians—"a noble trilogy with which to begin." In 1845-6, an epochal event was the publication of the complete works of Andrew Fuller in three volumes, aggregating 2,420 pages octavo, and selling for \$7.50. Printing the works of John Bunyan was another stupendous achievement for the time. Dr. Barnes pays high tribute to the Society's hymn-books, beginning with the Psalmist in 1843. "It is a question whether as much actual radiant energy has been imparted by any of the Society's other groups as by its series of hymn-books." About a million copies of the Baptist Hymnal have been used. Hymnals have also been published in Cherokee, Danish, Italian, Lithuanian, Norwegian and Polish.

The chapter on periodicals and handbooks contains many facts of value that will be news to most readers. Our Historical Society will also be better known, and its significance and library more appreciated. The chapter on the Bible tells of the Bible publication and distribution since the Bible work was turned over to the Publication Society as one of its departments. Then we pass on to colportage, its pioneers and methods, in city or on frontier. The fact is emphasized that colportage is a strictly personal ministry. Home missionaries were at first the chief tract distributors, but after various methods had been tried it was found necessary to have a regular force of colporters, devoted to this service. The word colporter first appears in the report of 1841, and for eighty years this system has been an important part of the Society's program. "The right arm of our service," it was called. This is a chapter full of incident. The annual report of 1922 shows that the ideals of this work continue, with Bible workers in the homeland, in Mexico,



SUPPLIES AND TEXT BOOKS FURNISHED BY THE SOCIETY FOR CHURCH VACATION SCHOOLS

Cuba, Porto Rico and El Salvador, now serving the Home Mission and Publication Societies conjointly under the present arrangement of cooperation.

In another most readable chapter all the various forms of conveyances used, from the pack-baskets, saddle-bags, one-horse wagons, model wagons and teams, to small steamboats, automobiles, chapel cars and auto chapel cars, are described in detail. Dr. Barnes predicts that before long the Society may employ the airplane and radio, but believes the auto chapel car is not likely to be wholly superseded so long as personal presence and pastoral work are needed by human souls.

The spread of Sunday schools in the denomination, not without much opposition, strange as that seems now, led to the proposal to enlarge the activities of the General Tract Society and to change its name to the American Baptist Publication and Sunday School Society. This took place in 1840. The beginnings of this new phase of work are full of interest, and here again the historian has ably covered his subject. The chapter on Enlarging Religious Education presents the facts concerning one of the most important branches of the Society's later work. It deals with the improvement of the Sunday school, teacher-training, the modern institutes and conferences, summer assemblies, daily vacation Bible schools, correspondence courses, public schooltime religious instruction, and the department of social service. To Benjamin Griffith, who became corresponding secretary in 1857, was due the great and sound development of Sunday school work as a Society feature. It was his joy to

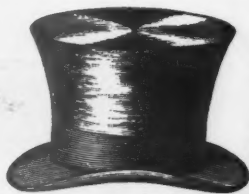


INTERIOR VIEW OF A CHAPEL CAR

Seas," incidentally taking in pretty much of the rest of the habitable globe, with the chief emphasis, of course, upon our own country. This finishes in an inspiring manner some chapters of our Baptist history which the historian aptly characterizes as "luminous," maintaining throughout his figure suggested by the title of the book. Not only has he written the history of the Publication Society during its first century, but he has made a contribution of permanent value to the some-day-to-be-written History of the Baptists in America.

CREATIVE PIONEERS

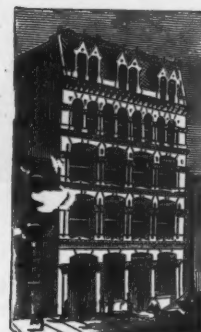
Part II has five chapters, which deal with Founders, Builders, Reconstructors, Extension Workmen, and Unrecorded Friends. Here we have brief biographies of the men who had most to do with the origin and development of the Society's work. The name of Luther Rice stands first as "preeminently a creative pioneer." Then follow Dr. William Staughton, Samuel Cornelius, Baron Stow, and Noah Davis. Among the builders are John Mason Peck, Heman Lincoln, Kendall Brooks; among reconstructors, Benjamin Griffith, John P. Crozer, William Bucknell, Philip L. Jones, A. J. Rowland; and among the leaders of honored memory, Warren Randolph, George J. Johnson, C. C. Bitting, Spencer H. Cone, William Colgate, Robert G. Seymour, Boston W. Smith, P. S. Henson, Henry G. Weston, James L. How-



know that chiefly during the period of his management the Society's agents organized nearly 10,000 Sunday schools, out of which grew more than 1,000 churches. The eminent service of Dr. C. R. Blackall is fittingly recognized.

Less entertaining, but essential to the history, are the chapters on Central Organism and Field Contacts, which include organization and management, headquarters at various periods, the Printing House, income, membership, auxiliaries, depositories and branches, inter-society and interdenominational relations, and the close cooperation with the Home Mission Society effected in 1918. Many will be interested in this authentic record of a practical coalition which ended discussion and introduced a new era of united service in the home fields.

The closing chapters of this Division of Part I take account of the various classes of people comprehended in the Society's scope of service, and not many people are left out when Dr. Barnes has completed his list. Specifics are necessary, however, and not wanting. Then the Regions of Earth directly touched are brought into view, from Aboriginal America to "The Seven



ard, Samuel A. Crozer, Ernest L. Tustin, William H. Doane. These, and many others still living, all wrought faithfully in the interests of the Society.

Of course it is true of many of the names in this list, especially those of the early years, that they must be included also in the history of our Foreign and Home Mission Societies. As Mrs. Barnes notes, it was that remarkable team, Luther Rice and Dr. Staughton, who were the first officers of the General Convention for Foreign Missions, which was responsible for the actual establishment of the Tract Society, the forerunner of the Publication Society of today. There was no Home Mission Society then, and mission work had not been divided into compartments. John Mason Peck is the outstanding pioneer of Home Missions, and it was only toward the last years that he became connected with the Publication Society. Mrs. Barnes has done a good piece of difficult condensation, perpetuating the memory of men of vision, consecration, and achievement.

TABULAR SUPPLEMENT

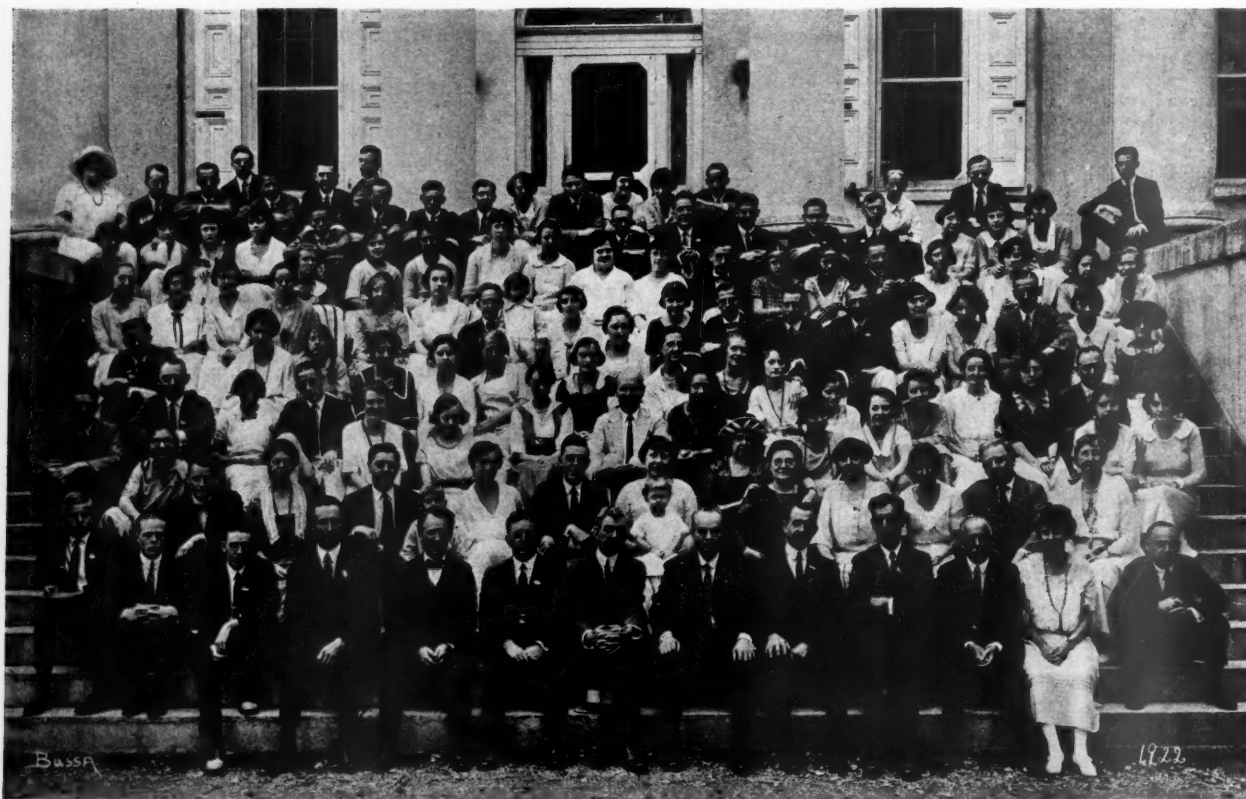
The remarkable grouping of figures in Part III will furnish a surprise to most readers, and will greatly interest all who like statistics and appreciate their importance. With utmost care Dr. Stephenson has

compiled the tables and drawn the charts which show the output of literature, the number of workers arranged by states and fields, the various kinds and amount of work performed, and the business, missionary and Bible receipts for the entire century, so far as statistics are available. We shall not forestall the publication by entering into these figures now. They complete the value of the volume.

The illustrations we have not seen, but there is a wealth of material, as this issue of MISSIONS shows, and the collection made for the volume will undoubtedly cover all the points of historical interest. The Society has achieved one of the finest things in connection with its centennial celebration by securing this history as one of its contributions to the denomination. It should find its place in all Sunday school and missionary and church libraries, as well as in the public libraries and in the hands of pastors and laymen who will prize it.

And it will be prized by all who appreciate the story of our denominational development. Dr. Barnes has made the pages live, as the panorama passes down the decades, generating the light which shines brighter with the years. We congratulate the Publication Society on this adequate and comprehensive presentation of its century of service.

*THE PRINTING AND CIRCULATING OF THE BIBLE IN MANY LANGUAGES IS SHOWN
IN CONCRETE FORM BY THE SAMPLE EXTRACTS ON THE PAGE OPPOSITE.
HERE IS THE WORD OF ETERNAL LIFE BROUGHT HOME TO THE PEOPLE*



A SUMMER ASSEMBLY CONDUCTED BY THE AMERICAN BAPTIST PUBLICATION SOCIETY

President Evans of Crozer Seminary and Associate General Secretary Main are in the center of the front row, surrounded by members of the teaching staff. This represents the teacher training work which is doing so much for our church Bible schools

SAN GIOVANNI

CAPO I.

NEL principio la Parola era, e la Parola era presso a Dio, e la Parola era Dio. Essa era nel principio presso a Dio. Ogni cosa è stata fatta per mezzo di essa; e senz' essa niuna cosa fatta è stata fatta. In lei era la vita, e la vita era la luce degli uomini. E la luce riluce nelle tenebre, e le tenebre non l' hanno compresa.

Vi fu un uomo mandato da Dio, il cui nome era Giovanni. Costui venne per testimonianza, affin di testimoniare della Luce, acciocchè tutti credessero per mezzo di lui. Egli non era la Luce, anzi era mandato per testimoniare della Luce.

SAN JUAN

CAPITULO I.

EN el principio ya era el Verbo; y el Verbo era con Dios, y Dios era el Verbo.

2 Este era en el principio con Dios.

3 Todas las cosas por este fueron hechas; y sin él nada de lo que es hecho, fué hecho.

4 En él estaba la vida, y la vida era la luz de los hombres.

5 Y la luz en las tinieblas resplandece; y las tinieblas no la comprendieron.

6 Fué un hombre enviado de Dios, el cual se llamaba Juan.

SZENT JÁNOS

ÍRÁSA SZERINT VALÓ EVANGYELIOM

I. RÉSZ.

KEZDET BEN vala amaz Íge, és az Íge vala az Istennél, és az az Íge Isten vala.

2. Ez az Íge kezdetben az Istennél vala.

3. Mindenek ez által teremtetek, és ő nála nélkül semmi nem teremtetett, valami teremtetett.

4. Ő benne vala az élet, és az élet vala az embereknek ama Világosságok.

5. És ez a Világosság a szétségsben fénylik, de a szétség azt meg nem esmérte.

6. Vala egy ember Istentől bocsáttatott, kinek neve János vala.

7. Ez jött tanúbizonyságot tenni, *azaz*, hogy ama Világosságról bizonyságot tenne, hogy ő általa mindenek hínének.

e világ ötlet meg nem esméré.

11. Az övéi közé jöve, és az övéi ötlet bé nem vevék.

12. Valakik pedig ötlet bévevék, ada azoknak ily mélt.

Johannes' Evangelium.

I Kapitlet.

Kristi gudom och menniskoblivande, Johannes' vittnesbörd. Lärjungar begynna följa Jesus.

I begynnelsen var Ordet, och Ordet var hos Gud, och Ordet var Gud. 2 Detta var i begynnelsen hos Gud. 3 Genom detta är allt gjort, och det förutan är inte gjort, som är gjort. 4 I det var ljus, och livet var människornas ljus; 5 och ljuset lyser i mörkret, och mörkret fattade det icke. 6 En man uppträdde, sänd af Gud, vid namn Johannes. 7 Denne kom till ett vittnesbörd för att vittna om ljuset, på det att alla skulle tro genom

6 En man uppträdde, sänd af Gud, vid namn Johannes. 7 Denne kom till ett vittnesbörd för att vittna om ljuset, på det att alla skulle tro genom

EVANJELIUM DLA SVĚTÉHO JÁNA.

KAPITOLA I.

Věčné slovo a Jánovo svědectvo o něm.

NA počátku bolo Slovo, a to Slovo bolo u Boha, a to Slovo bol Bůh. 2 To Slovo bolo na počátku u Boha. 3 Všetko je skrzeň učiněné, a bez něho není nič učiněné, čo je učiněné. 4 V něm bol život, a ten život bol svetlom ľudi, 5 a to svetlo svieti vo tme, a tma ho nezadržala. 6 Bol istý od Boha poslaný človek, ktorému bolo meno Ján. 7 Ten prišiel na svědectvo, aby

ŽIVOT

PÁNA A SPASITELE NAŠEHO JEŽÍŠE KRISTA

PODLÉ SEPSÁNÍ SV. JANA

KAPITOLA I.

1. Na počátku bylo Slovo, a to Slovo bylo u Boha, a to Slovo byl Bůh.

2. To bylo na počátku u Boha.

3. Všecky věci skrze ně učiněny jsou, a bez něho nic není učiněno, což učiněno jest.

4. V něm život byl, a život byl světlo lidí.

5. A to světlo v temnostech svítí, ale tmy ho neobsáhly.

11. Do svého vlastního přišel, ale vlastní jeho nepřijali ho.

12. Kterž pak koli přijali jej, dal jim moc syny Božími býti, těm, kterž věří ve jméno jeho,

13. Kterž ne ze krvi, ani z vůle těla, ani z vůle muže, ale z Boha zplodeni jsou.

14. A Slovo to tělo učiněno jest, a přebývalo mezi námi, (a viděli jsme slávu jeho, slávu jakožto jedno-rozeného od Otce,) plně mi-

Ewangelija według Ś. Jana

ROZDZIAŁ I.

1. Na początku było Słowo, a ono Słowo było u Boga, a Bogiem było ono Słowo.

2. To było na początku u Boga.

3. Wszystkie rzeczy przez nie się stały, a bez niego nic się nie stało, co się stało.

4. W nim był żywot, a żywot był oną światłością ludzką.

5. A ta światłość w ciemnościach świeci, ale ciemności jej nie ogarnęły.

6. Był człowiek posłany od Boga, któremu imię było Jan.

St. Johannes' Evangelium

I. Capitel.

Jesus er sand Gud og Menneske, 1—14; Johannes den Døbers Vidnesbyrd om Christus, 15—34; Andreas og en anden Discipel komme til Jesus, 35—40; den sidste Peter, Philippus og Nathanael, 41—52.

I Begyndelsen var Ordet, og Ordet var hos Gud, og Ordet var Gud.

2. Det var i Begyndelsen hos Gud.

3. Alle Ting ere blevne ved det; og uden det er ikke een Ting bleven til af det, som er.

4. I det var Livet, og Livet var Menneskenes Lys.

5. Og Lyset skinnede i Mørket, og Mørket begreb det ikke.

6. Der blev et Menneske udsendt af Gud, han hedte Johannes.

The Strange Visitor on the Frontier

BY BRUCE KINNEY, D.D.



HERE is a section of country lying between the Missouri River and the eastern slopes of the Rocky Mountains which differs much in its various parts in some particulars, but is largely similar in its semi-aridity. It was in a great stretch of such country that the settlers had just begun to put up their little shacks which could be seen one from the other stretching far across the level prairies. Their lives were simple and hard. The shacks were mostly of one room and of the cheapest sort of lumber, or possibly in the river bottoms built of small cottonwood logs. Farther from the streams sod-houses would appear. There were no railroads for many miles in any direction. At this period there were few schools and fewer churches. All were of the most primitive kinds and far apart.

One evening as the sun was setting, a motherless boy who lived in one of these cabins with his father called from the outside to the father within, "Oh, paw, c'mon out. Who's this feller drivin' along the trail? He's got a funny contraption on the hind end of his wagon."

The old man, who by this time had come out and was scanning the trail, said to his son: "Well, he sure am a new kind ov feller to me. He ain't nary sheriff ner tin peddler, but he must be some kinda agent."

They had not long to wait until the man approached them and hauled up his team with a pleasant "Howdy, folks, fine evening and beautiful sunset as God ever made."

"Don't know as God had nothing to do with it," the old man replied. "What kind of a feller be you, anyhow?"

"Me? Why I'm a colporter of The American Baptist Publication Society, and I go around all over this

scattered country calling on the people and reminding them of this God whom you sort of deny and telling them that he still lives."

"Well, now, ain't that queer? I used to be a Baptist down South, but hanged if I so much as seen a Baptist preacher in ten years. What's the matter with ye? Got lost? Git down and stay the night. We'll give ye the best we got."

"Thank you," said the colporter, "but I have all my sleeps and eats right here in the wagon. If you are willing, though, I'll put my tired team in your corral."

When this had been done and the horses had been fed and bedded down for the night, the colporter returned to the house and talked to the old man and his son about the God that was still worshiped "back East" and "down South." He gave the boy some gospel picture books and stories, but not even these could distract his attention from the wonders being told by the colporter of the progress of the kingdom of God at home and its wonderful triumphs abroad.

When the colporter had retired to his covered wagon that night, the little lad lay awake for many minutes with his father in the cabin, asking if what the colporter had said were true, and insisting that his father elaborate from his own memory on many points that he did not understand. Sleep was fast creeping into the eyes of the boy, but as his eyes closed he said, "Oh, paw, can't we have sech a church here—some—d-a-y?"

This was not the last visit of this man of God. He talked and prayed with every family for miles around, gave them helpful literature, and then, when they were numerous enough, organized them into Sunday schools, held evangelistic meetings, and finally, with the approval of the State Convention, the converts were organized into small churches.



A COLPORTER MISSIONARY CAMPING FOR THE NIGHT

At length the Great Northern Railroad came that way. It so happened that the railroad did not exactly touch any one of the church communities, but rather ran "betwixt and between" them. There was considerable discussion and some friction before a final plan of action was decided upon. Meantime some of the scattered Baptists were moving into town. The first railroad agent, the first postmaster, the first manager of the Farmers' Cooperative Elevator were Baptists, and at length many Baptists from the surrounding communities had come to the town to live. So it was arranged with the Publication Society that they should send one of their Chapel Cars for evangelistic meetings. This was a new thing, and the farmers drove many miles, crowding the car to its limits. Christians were stimulated to get their letters from "back home," scoffers were converted, and new moral standards took hold of the town. Not long after this they said, "Let us arise and build a house unto our God," and they did it. The

Convention assisted them to sustain a permanent pastor. That town now has about 1,000 people in it and may never be a great city, but its people are God-fearing people, and the Baptist church is the greatest spiritual and constructive agency for many miles around. The lad who called to his father when he saw the strange man approaching was one of the first converts in the new work and is himself now preaching that same gospel to others.

Why? Just because a godly colporter who loved Christ and his fellow men got in there early and guided the religious lives of the people of that great section in right lines. This is simply typical of what has happened in hundreds of communities on the frontier beginning on the western slopes of the Alleghanies and stretching to the far western ocean. It is still taking place, thank God, in many of the desolate places which still exist in the West, only these communities are served by men with autos and some of them by Auto Chapels, enlarging the scope of their ministry many fold.

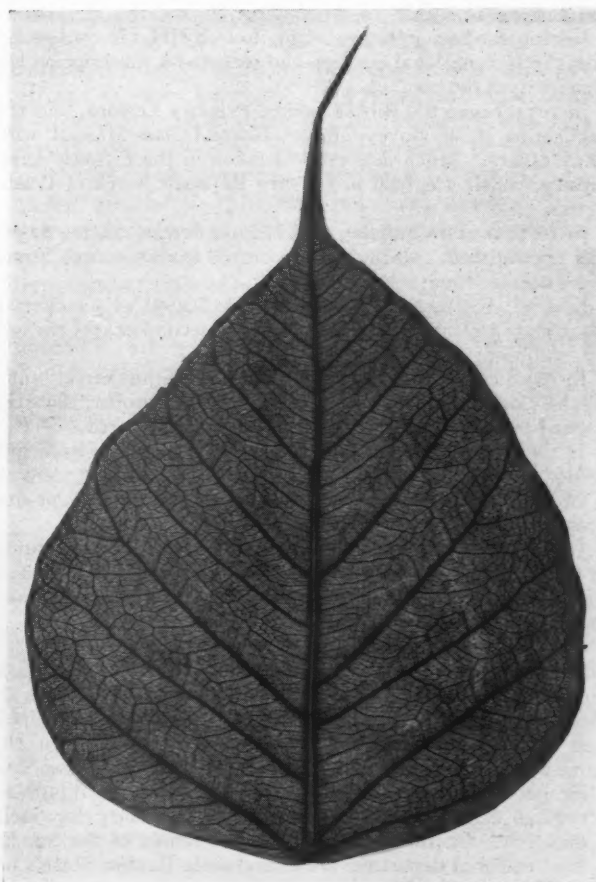


A Historic Leaf from Ava.

We have received from Miss Annabel Hanna, of Perkasio, Pa., a leaf from Oung-pen-la, the scene of Dr. Judson's imprisonment at Ava. This leaf is in a remarkable state of preservation and we have been able to reproduce it for our readers. It recalls in an unusual way a chapter of missionary history that will ever be cherished by American Baptists. In a letter accompanying the leaf, Miss Hanna says:

"I could not fail to be interested in MISSIONS, for besides its fascinations as a magazine, my belonging to the Judson family would insure my being interested in Baptist missions; and last of all, my mother, Mrs. Emily Judson Hanna, up to the time of her death, was a faithful subscriber and close reader of the magazine. She almost devoured it, I might say, knew all the names of the workers in Burma, besides many others, and continually talked with me about them. And the two best years of my life were spent on Tamil territory, Madras and Jaffna and Colombo, Ceylon, besides the Telugu country, as a Salvation Army missionary. There is a strong independent Tamil Baptist Church of many hundreds just outside Jaffna town, in Manipay, I think. They are wealthy and independent, self-supporting, almost supporting the Salvation Army work, and when I left they were supporting a native missionary to one of the islands and preparing to send out more. What doth hinder them from having affiliation with our Foreign Mission Society? The dream of my life is that some one will realize the possibilities to our denomination of the Tamils in South India and Northern Ceylon."

There are many who realize the possibilities but have not the necessary resources.



Condensed Information of Interest

April 2, 1824, the first depository was opened in the office of the *Columbian Star*, Washington.

November 14, 1826, the headquarters were transferred to Philadelphia. The first depository there was in a second-floor room fifteen feet square, at an annual rental of \$100. The Society has occupied twelve locations all together, including the present headquarters, 1701-1703 Chestnut Street.

In 1824, there were about 2,200 Baptist ministers and only about 200,000 Baptists in the United States.

In 1830, the Society received its first bequest, \$20, from a sister in Connecticut, making her pastor and also her physician life members.

In 1844, the name was changed to The American Baptist Publication Society.

In 1845, the first Sunday school library was established.

In 1848, a grant of books was made to a Sunday school in San Francisco, California, just about the time gold was discovered in that State. The books were shipped by water around Cape Horn. The letter making the request was one year in reaching Philadelphia. Many grants were made a little later to foreign fields.

In 1848, the Society began issuing works in foreign languages. The second Sunday in June was set aside as a day of prayer for the work of the Society. The second Sunday in June is now Children's Day.

In 1849, the Society occupied its new building, 530 Arch Street. The property cost \$17,430, and was a great advance over the previous headquarters. There were now 34 missionary colporters at work in seven States, and this work was assuming a prominent place. In this year the first book editor was elected, Dr. J. Newton Brown.

In 1857, Dr. Benjamin Griffith was chosen General Secretary and a new era began.

In 1869, the Society began issuing Lesson Helps in connection with the International System, and reported a subscription list of more than 100,000.

In 1874, began the Bible Lessons, Primary Lessons, and the publication of the Hovey-Gregory Normal Class Manual, with many others. Much interest was taken in the Fiftieth Anniversary, which was held in Calvary Baptist Church of Washington.

In 1876, the new building on Chestnut Street, costing \$258,586, was finished, and the Society moved from 530 Arch Street to its new location.

In 1891, the first chapel car was dedicated at Cincinnati, Ohio, and in Denver, May 24, 1893, the second chapel car was on exhibition.

In 1896, a disastrous fire destroyed the Chestnut Street building, leaving the Society without a home. In October, 1896, the present Printing House was completed and dedicated.

In 1897, rebuilding at 1420, the Society returned to its former home.

In 1906, 1420 Chestnut Street was sold, and the present site, 1701-1703 Chestnut Street, was selected.

In August, 1908, the Society entered its new building, named in honor of Roger Williams. The building and site cost over \$400,000, and is a modern, substantial structure of steel, stone, and brick.

The first floor is rented for commercial purposes. The second floor is used entirely by the Society's headquarters bookstore and the Treasurer's Department. On the top floor is the Board room, which is used also by the Baptists of Philadelphia and vicinity for board and committee meetings. On this same floor are the offices of the General Secretary and Associate, Business Manager, Bible and Field Secretary, Secretary for Religious Education, Book Editor, and Secretary for Social Education. On the sixth floor are the offices of the Sunday school editorial department, Pennsylvania Baptist State Con-

vention and Board of Education, Pennsylvania State Board of Promotion, and the Baptist Union of Philadelphia.

The Printing House of the Society is a modern structure, six stories and basement; a combination of steel, brick, and concrete, with wall facings of Pompeian brick. On the second, third and fourth floors are the presses, stitching and cutting

БИБЛІЯ

или

КНИГИ СВЯЩЕННАГО ПИСАНІЯ

ВЕТХАГО И НОВАГО ЗАВѢТА

ВЪ РУССКОМЪ ПЕРЕВОДѢ

СЪ ПАРАЛЛЕЛЬНЫМИ МѢСТАМИ

ОТЪ ІОАННА

ГЛАВА 1.

Въ началѣ было Слово, и Слово было у Бога, и Слово было Богъ.
2. Оно было въ началѣ у Бога.
3. Все чрезъ Него начало быть, и безъ Него ни, что не начало быть, что начало быть.
4. Въ Немъ была жизнь, и жизнь была свѣтъ человѣкомъ.
5. И свѣтъ во тмѣ свѣтитъ, и тма не обьяла его.
6. Былъ человекъ, посланный отъ Бога; имя ему Іоаннъ.

PHILADELPHIA

THE JUDSON PRESS

BOSTON CHICAGO ST. LOUIS LOS ANGELES
KANSAS CITY SEATTLE TORONTO

TITLE PAGE AND FIRST CHAPTER OF JOHN IN THE RUSSIAN BIBLE

machines, and binders. There are thirteen cylinder presses, four job and one rotary press. On this rotary "Young People" is printed directly from the roll and comes out entirely finished and folded. In one issue 700,000 feet of paper, equivalent to 18,000 pounds, are used. The rotary press completes 4,000 copies an hour. All the presses are automatically fed. In the bindery department there are six folding machines and four cutting machines. An untrimmed book placed in one of these machines comes out trimmed at top, bottom, and one side. Two automatic wire-stitching machines and two single wire-stitching machines tie together the periodicals. Each machine is equipped with individual motors, and the power is furnished by the electricity produced in the plant. In the pressroom there are made approximately three million impressions per month. The Printing House employees number 105.

Russia Today Seen Through a Missionary's Eyes

DR. PROCTOR GOES TO SHANGHAI VIA THE TRANS-SIBERIA ROUTE



R. J. T. PROCTOR of China, one of the statesmen missionaries, has sent us an account of his return to China by way of Russia, Siberia and Manchuria. An acute observer, with adequate background of historical knowledge, his comments on the situation as he saw it are of interest.

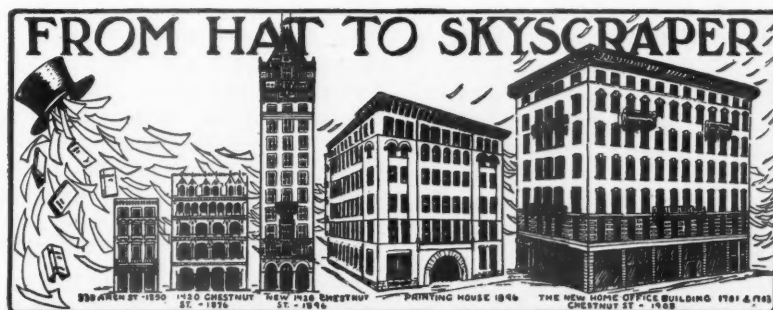
In spite of warnings, he found no unusual difficulties in crossing Russia. Entering Russia by rail from Helsingfors, he spent two days in Petrograd, six in Moscow, and from that city twelve days on the train, with three changes, brought him to Shanghai. Nor did he have any special trouble over his passport, the customs examinations were perfunctory, and the cost of the whole trip, including meals from Moscow to Shanghai, was \$216.94. He was impressed by the fact that on the Trans-Siberian Railway he saw less waste land than is found bordering any of the through routes in America. The country is sparsely settled, but no more so than large sections of Montana or Wyoming.

As for Russia, he says the country looks shabby—people, houses, streets and villages, all alike. Not so much extreme poverty, as that people accustomed to better days are making a pathetic struggle to look as well as possible in clothes and houses and conditions that can only be described as shabby. One can see more barefooted grown women on the streets of Petrograd than in Peking or Shanghai. Women were mostly dressed in the cheapest materials, while the men all seem to have visited the second-hand store. The whole effect was depressing. In Petrograd whole blocks of houses, residences, flats or apartments, located in once prosperous sections, are largely or wholly empty. Many stores and factories are closed. Business was improving in Moscow, and a good harvest was reported. There was a noticeable feeling of confidence that agricultural conditions were improving. Currency conditions, however, were deplorable to the last degree. On his first day in Petrograd he bought 320,000,000 roubles for an American dollar, eight days later in Moscow he got 395,000,000 roubles for a dollar. The Soviet government is making desperate efforts to stabilize the rouble, but so far in vain. To show what a fiction the currency presents, his hotel room for two days cost 2,222,000,000 roubles, meals for a day 472,000,000, and a box of matches 5,000,000.

We have great confidence in Dr. Proctor's judgment in political as well as missionary affairs. He believes

that substantial changes have taken place in the original Bolshevik government, and that the present policy of compromise is the opposite of the communistic antagonism to private ownership of property, private initiative, and capitalism. Whether capital can be induced to undertake new industries and enterprises is a question. He found no one who did not believe the present form of government had come to stay, but an evolution, not revolution, is expected by many. There are less than 500,000 members of the communistic party in all Russia, with its 150,000,000 population, but there is evident a wide resignation at present to what is considered the inevitable. The most live question is recognition by the Powers. This would provide an inflow of capital, so the people believe, and Russia's future commercial and political development is dependent upon that. Values have been destroyed, some say there is no capital left, and the question is whether recognition will come in time to save the country from irreparable loss of both property values and morale.

As for religion, he says, it is outlawed in Russia. Much more than the disestablishment of the church has taken place, namely, the legal disestablishment of religion itself. Active opposition to organized Christianity has almost ceased; the life of the Patriarch of the Orthodox Church has been spared and he has been set free, but a church administration favorable to the government has been installed, and a pronounced division has resulted. Congregations have to pay rent for the use of their church buildings and also support the priests, but the churches were never so full, and the uncompromising government opposition is proving a real challenge to the best in the churches. The non-conformist bodies, he says, are neither numerous nor strong. The Evangelical Christian Union, with headquarters in Petrograd, has churches all over the country, and reports about 500,000 members. The Baptists, with headquarters in Moscow, also have churches in all sections and claim an equal membership. These two bodies are in the process of combining into one denomination, the Baptist. His conclusion is that there are many reasons to believe that the people of Russia are more ready than ever before for a strong evangelical movement, for a reformation within the church such as took place in the rest of Europe in the days of Luther. Russia therefore is a great religious opportunity. It is good to know that Dr. Proctor is once more in China, engaged in his important work.





THE EDITOR'S POINT OF VIEW



Confidence in God

It is said that one of the most marked characteristics of the late Dr. John Clifford, the "grand old man" of England, was his sublime confidence in God. Nothing could shake that. His loyalty to his Master and Lord was beautiful to see, and his faith was an inspiration to all who knew him. These were the natural outcome of his perfect confidence. He saw rulers change and kingdoms pass away; he passed through the awful experiences of the great war; he participated as a great citizen in affairs and was a bulwark for righteousness and justice; he endured many things for his conscience's sake and the gospels; but through it all he carried the poise and sanity and masterfulness of one who never for a moment lost his confidence in God, the loving Father, manifested in Christ.

Such confidence, born of faith, is the sure anchor of the soul which is sorely needed today in the world, with its unrest and uncertainty. We find it in the lives of the great missionaries. It shines in the story of William Carey, which has just now been told in one of the remarkable books of the generation. It stands out in the life of Judson, who wrote a century ago, facing his trials in Ava, that while he could not tell how he would be received or treated by the despotic native ruler, he was sure that God had not lost His power, and that He would not fail to carry out His plans for Burma. We do well to get into living contact with these great souls in order to catch something of their sustaining confidence in God.



The Publication Society's Centenary

We give special space in this issue to the approaching celebration by the American Baptist Publication Society of its one hundredth anniversary. We are especially fortunate in having had access to the manuscript of the historical volume written by Dr. Lemuel Call Barnes, with the privilege of making an advance review. This work is particularly rich in the story of the formation period and events, which appeal to most readers. Then we have an article from Dr. Brink on the service of the Society to the Kingdom, and other matter of interest. The illustrations add to the attractiveness. We have only one other Baptist organization that has attained a century's venerableness, and we join in the congratulations that will pour in upon the Publication Society when it comes to the actual exercises of celebration in the closing days of this month of February. What unforeseeable and unrecordable results came from the chance dropping of some tracts from that bell-crown hat of Samuel Cornelius! Nor must we forget that there was a Noah Davis at hand to see! And back of all apparent chance and of keen human vision was the divine

Providence that had a specific and vast work to be done and needed a human instrument to do it. Hence the origin of the Society, the century record, and the long vista ahead.



Morrison's Mandarin Bible

One hundred years ago Robert Morrison, the first Protestant missionary to China, mighty in word and deed, finished his great service of love—the translation of the Bible into Mandarin Chinese. Concerning it he wrote: "We have prepared the seed, to which, when extensively sown, we hope God will not deny His blessing." This event was observed on December 28 by a luncheon at the Biltmore in New York, given by the American Bible Society. The guests included representatives of missionary boards and other leaders in the religious movements and life of the nation. President Churchill H. Cutting presided. The chief guest of honor was the Chinese Ambassador, Honorable Sao-Ke Alfred Sze, who made graceful and gracious acknowledgment of the debt of his country to America and to the missionaries, especially to men like Morrison, who gave the Bible to his people.

The others speakers were Dr. William I. Haven, General Secretary of the American Bible Society, and Dr. J. Leighton Stuart, President of Peking University. Dr. Haven explained why it was appropriate for his Society to take the lead in this celebration, seemingly so far removed from it. The Society might, in fact, claim to have had an essential part in the success of the great work, since in 1822, two years before its completion and at a critical financial point, it made a grant of \$3,000 to help in the publication of this first Chinese Bible. He gave an admirable picture of Chinese literature and a concise sketch of Morrison's manifold achievements in a comparatively short life—1782-1834. Many of the facts concerning the character and quantity of Chinese literature will be found in the article "Is China Worth Saving?" to appear in March issue. President Stuart spoke on "The Bible in the Present-day Life of China." It is the bed-rock of a new China, as its Christ is the only hope of China's millions. The statement concerning Bible circulation made by Dr. Haven will doubtless surprise many readers. He said that the hundred years since 1824 have been full of activity on the part of the Bible Societies and missionary organizations in preparing the Bible for the Chinese; the Book now being available in as many as 39 languages, dialects, and colloquials. The average circulation by the American Bible Society during the past two or three years has been about 2,000,000 volumes. Since the Society first established its China Agency in 1876, it has circulated 32,789,716 volumes of the Christian Scriptures in China. These figures are difficult to realize; still more so the meaning of

it to China's civilization and future. The celebration was in every way worthy of the event and the pioneer commemorated. The able hand of Associate General Secretary Mann was seen in its smooth management.



The Lincoln Memorial

While in Washington last October, attending the Law Enforcement Conference, one of the most interesting incidents of the trip was the visit to the Lincoln Memorial, a fine photograph of which is reproduced on the cover of this issue. The Monument is unquestionably one of the most perfect examples of classic art to be found in this country or elsewhere, and in its architectural character most fittingly represents the strong, simple-hearted, great man whom the nation and the world understand better and honor more highly as the years pass. The environment has been made beautiful already, with the lagoon and promenades and drives leading to the Washington Monument and on to the Capitol, whose matchless dome is visible from the portico of the new structure. The interior is like the exterior in its beauty unadorned. As you enter the rotunda with its great marble pillars reaching high to the arches above, the only object visible, in the center at the rear, is the statue of Lincoln sitting, as shown in the picture, with the inscription above it. On the side walls are two extracts from Lincoln's addresses that will have permanent place in our literature and history. On the left is the immortal Gettysburg Address, and on the right a selection from the Second Inaugural, equally imperishable.

We do well to recall Abraham Lincoln's intimate knowledge of the Bible, his dependence upon God, his supreme service to his country and the world. We need nothing so much today as men of his character and devotion.



A Noble Spirit

One has only to read the report of the Burma Baptist Missionary Conference given by Miss Beebe on another

page in this issue, to realize two things: First, what it means on the mission fields to hear from home that further retrenchment must be practised after it has already been carried to the hope-breaking point; and second, the noble spirit in which this distressing news is received, and the fine consecration with which the workers determine to go forward to the limit of self-sacrifice.

There were "tense moments when reduction of work dear to the hearts of some was considered," but note how instead of despairing the bright side was seen in the thought that the indigenous churches would do more in self-support. And especially mark what a Christian

magnanimity and altruism shine in the statement that, "because of the disaster in Japan, making rebuilding imperative, it was agreed to ask for no building appropriation except in cases of extreme urgency. Others felt that they could relinquish some of their present appropriations, such voluntary relinquishments to go toward the reduction of the debt." Then this high note: "Some of these decisions were not easy, but showed that we were under Christ's Leadership."

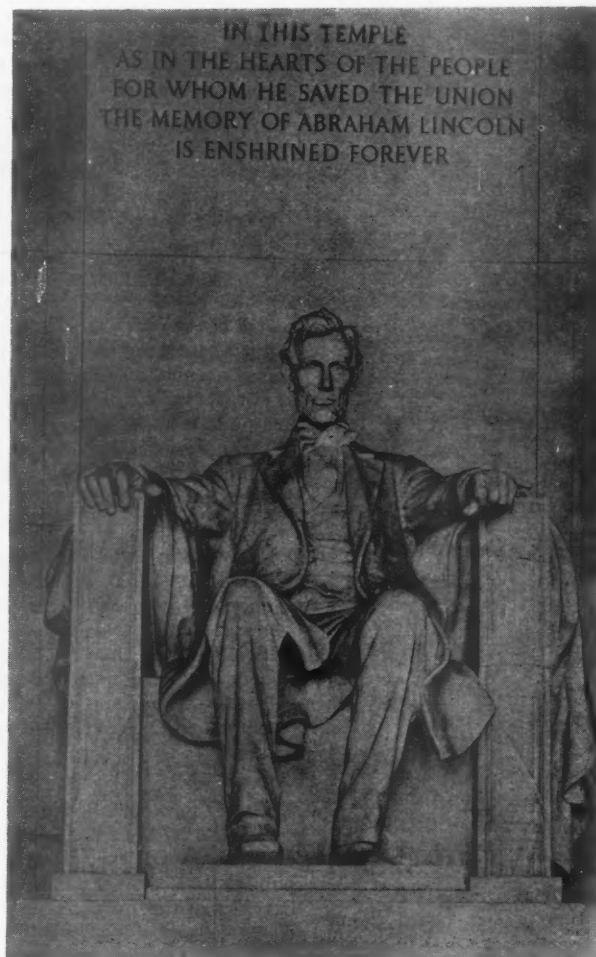
Is it any wonder that with missionaries of such spirit the Baptist church members in Burma have grown from 18 in 1823 to 80,000 in 1923? And the harvest time has just begun. Surely one cannot read of such workers on the front lines as these without being moved to do more—go the step beyond the previous limit—in order to furnish them the means to press the work and not repress it. We cannot see how any appeal could be more forcible than this. Surely

our home people will give it heed.

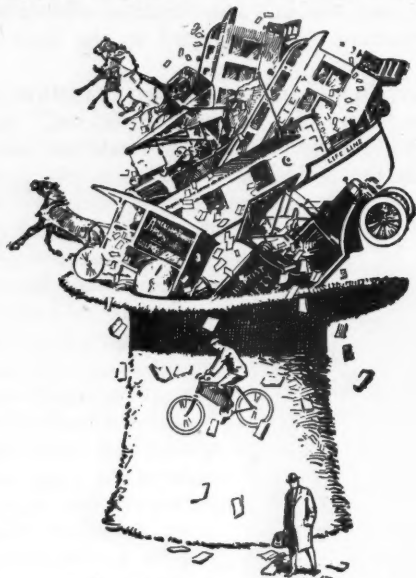


The Wonderful Hat

Rev. Samuel Cornelius was pastor of the Baptist Church in Alexandria, Va., and was in the habit of carrying tracts in his high hat. Removing his hat upon entering a meeting of Baptists, the tracts dropped to the floor. This caused some amusement, much interest, and earnest discussion. This incident led Rev. Noah Davis, of Salisbury, Md., to write a letter to Mr. J. D. Knowles, a former classmate in the new Columbian College, Washington, and editor



of the *Columbian Star*, urging the formation of some sort of a society for carrying on, to the best advantage, tract distribution and evangelism. As a result the General Tract Society, now the American Baptist Publication Society, was organized February 25, 1824.



WHAT CAME OUT OF THAT HAT

NOTE AND COMMENT

¶ We have given unusual space in this issue to the Student Volunteer Convention, but not so much as we should like to give, for it was a remarkable gathering. Mr. Lippard has covered comprehensively the main points. The movement has never committed the mistake of making religion easy; it has challenged the heroic in youth, and hence its success and power.

¶ The Executive Committee of the Northern Baptist Convention announces the election of Rev. Carl D. Case, D.D., pastor of the First Baptist Church of Oak Park, Illinois, as the preacher of the Convention sermon at Milwaukee next May. Dr. Case has thus had conferred upon him the highest honor which the Convention can bestow on one of its pastors. He joins a noble line of successors like Henry C. Mabie, Henry L. Morehouse, Lathan A. Crandall, and Walter Rauschenbusch, as well as others now living, whose messages brought inspiration to the thousands of delegates who heard them. The alternate preacher chosen is Dr. Wallace Petty of the First Baptist Church of Pittsburgh.

¶ That is a wise saying, "If every man would mend a man, then all mankind were mended." There is no substitute for the individual process.

¶ Bacone College for Indian youth, maintained by our Home Mission Societies, has experienced a gracious revival, the meetings closing just before Christmas. Dr. C. B. Miller, pastor of the First Baptist Church of Springfield, Mo., was the preacher. President Weeks reports that it was by far the best occasion of its kind since he began his work. Sunday, December 16, he baptized 32. Only two students in the school are not professed Christians, and almost the entire student body came forward for reconsecration, a custom among the Indians, while 56 high school students volunteered for definite Christian service, six of them for the ministry. The spiritual life has been greatly deepened, teachers as well as students benefiting therefrom.

¶ The Foreign Missions Conference held its annual meeting at Atlantic City, N. J., January 8-11. On January 14 the Board of Managers of the Missionary Education Movement held its annual meeting, and the Home Missions Council met at Atlantic City January 15-17. We shall have reports in the March issue. These three organizations serve as clearing houses for the great home and foreign missionary enterprises of the Protestant denominations. It is in such gatherings that the missionary task is best seen in its larger world relationships. There is also a distinct advantage in that each individual board or society receives a fresh impression that it is a part of the mighty Christian army whose objective is the winning of the whole world for Christ.

¶ Hang a world map on the walls of your vestry or vestibule if you wish to breed the spirit of internationalism and of world-wide missions. William Carey said he received his call by studying the Bible beside the map of the world. And Lord Salisbury used as the basis of one of his great speeches in Parliament the phrase, "Study Large Maps."

¶ The sapient advice which Mrs. Montgomery gave in one of her Bible and Missionary Conference addresses was, "Throw away your hammers and from now on saw wood." "We must stop trying to save the world with our small change."

¶ That is a striking tribute paid to the late Dr. Jowett by the editor of *The Congregationalist*, who says of an address which he heard Dr. Jowett make as chairman at the Congregational Union of England and Wales in 1906: "He turned from public questions, and from themes that might have won him applause, to put the whole power of that great occasion into the plea for the ministry of a transfigured home. That was typical of Dr. Jowett. He sought the deep, great ends of life, and his success was incidental in a life singularly centered upon the one task of being a Christian."

¶ We were in error in attributing in December *MISSIONS* the authorship of the verses entitled "Love" to Henry Alford, when it should have been Archbishop Richard Chenevix Trench. The verses are extracts from his poem "The Law of Love," and will be found on page 215 of volume one of the two volume edition of his poems published by Macmillan. Thanks to Mrs. Alice B. Coleman for the correction, which affords opportunity to commend these volumes to our readers as rich in spiritual values.

¶ Dr. C. R. Blackall, now in his ninety-fourth year, has been compelled to lay aside all forms of service and is in serious doubt if he will ever resume correspondence with friends and publications. He is editor emeritus of the Sunday-school publications of the Publication Society.

¶ Dr. J. H. Rushbrooke has sent us a copy of the address which he delivered at the memorial service to Dr. John Clifford, held at the City Temple in London, November 26th, 1923. He pays high tribute to the character and career of Dr. Clifford and we quote a portion of his address:

"I saw in him as did others the mighty champion of great causes, the Christian democrat and tribune of the people, utterly fearless and untiring in his public activities. But I knew the man behind, in the sincerity, the humility, and the overflowing generosity of his nature, its sunny kindliness and radiant hopefulness. John Clifford preached the Gospel, the Good News. How could he refrain? How could he be aught but evangelical? Behind his ministry was a conversion that gave the tone and direction to his entire life. No one knew this man that had not heard him pray. Yet tender and intimate as his public prayers were, it was in the quiet room with two or three that the richness and intimacy of his fellowship with God in Christ most clearly appeared."

For the Stimulation of the Spiritual Life

A Prayer

BY MARY W. VASSAR

(To be sung to the tune given in some books as "Warren," and in others as "National Hymn." The tune was composed by George Warren.)

Light of the world, upon earth's darkened skies
Streams the clear shining of Thy sacrifice;
Shed Thou its beams upon our own dear land
Till at its heart the conq'ring sign shall stand.

Life of the world, in Whom we live and move,
Fill all our being with Thy breath of love;
Quicken with warmth, which Thine own heart supplies,
In us the passion of Thy sacrifice.

Lord of the world, whose kingdom knows no end,
To ev'ry land Thy willing servants send;
Time, talents, treasure, they shall all be Thine,
Take us and use us, O our King Divine!

Amen.

Christ and the Cross the Center

Speaking of Dr. John Clifford in the Bloor Street Church, Toronto, Dr. W. A. Cameron said: "He left us just as he would have wished with his full armor on." *The Canadian Baptist* then speaks of Doctor Clifford's love for mankind. "Anarchists and infidels sat in his evening congregations—not because they loved the message, but because Doctor Clifford had sought to help them at other times. He loved truth; that he defended always, irrespective of the cost. He fought tyranny, hypocrisy wherever found. Against the government he hurled his thunderbolts when the education bill was announced. There was a lively clash, but when the smoke of the conflict had cleared away Clifford was victor. The ministry was a privilege and a pleasure. He loved Christ and rejoiced in him. Christ and the cross were the center of his sermon."

Divine Visitations

"Thou knowest not the time of thy visitation."—Luke XIX. 44.

God visits us in opportunity. The dawn of opportunity is the unveiling of His presence. When the door opens upon the way of sacrifice and enlargement, He is there! No longer does He visit us in bodily form; He comes in the form of circumstance. He speaks to us in the voice of events. We may behold His comings and goings in the movements of our day. We may see Him in a tendency, we may hear Him in a challenge, we may find Him in the midst of upheaval and unrest. He comes to us in the brightness of some glorious hope, being "clothed with light as with a garment"; and He comes to us in the shadow of some chilling disappointment, visiting us "in the night seasons."

It is therefore a fine attainment in grace to be able so to interpret events as to discern the presence of the Lord. We are advancing in the school of the Spirit when we know the time of His visitation, when we can look upon

the robe of light or the pale of darkness, and say, "It is the Lord!" But when events have no divine significance, when they are empty as a drum, life becomes a very hollow procession—indeed, it is scarcely a procession at all, but just a disorderly assemblage of blind and warring instincts, rushing out of the night and into the night again.

To recognize the divine visitation, and to discern the Visitor! To know Him as He comes to the door! "Behold, I stand at the door and knock." How may we know His knock? "He that hath ears to hear, let him hear." "With what measure ye hear it shall be measured to you again." We need the consecrated ear, and the ear is sanctified in the consecrated heart. When the heart is sanctified all the senses are awake to the presence of the Lord. "Blessed are the pure in heart, for they shall see God."—*From The Friend on the Road, by J. H. Jowett.*

Lighted Lanterns in Open Doors

Like looking through a great black cylindrical tube with jets of light shooting into it at irregular intervals was this Chinese street, on the evening before the greatest festival day of the year, New Year's Day. Although the weather was very cold, doors were opened wide and in their very "mouths," as the Chinese say, hung one, sometimes two lighted lanterns, paper things, reinforced with bamboo splints, and red candles, omens of happiness, burning brightly within. So, they say, are the good spirits shown the way and welcomed with a warm welcome to abide with the family for many moons. By the same token, the evil spirits, fearful of light, and loving darkness, are driven away.

Just now China's mental doors are wide open in the darkness and all who are bearers of Light may enter and abide there. The Light of the Gospel is entering multiplying doors and there are none shut against it. As the Good Spirit of God comes in, the evil spirits of superstitious fear go out in haste, never to return. This is the way His Kingdom is won.—*F. C. Wilcox of Ningpo.*

Gifts

We pause outside the manger door.
Will He have gifts of gold or myrrh?
A memory stirs of bitter tears to dry:
So many helpless ones with hunger cry;
So many struggle 'gainst the odds of life;
So many dwell in bitterness and strife.
"A cup of water given one of these
Is unto Me the gift that will most please."

—Mrs. Edward O'Dea.

Dr. Clifford, at eighty-six, said to all young people in a birthday message, "Have faith in God and take the long look at life. This is the golden hour for young life. Now is their day for saving the world." And at the age of eighty-seven, still with his armor on, this Knight of the Order of King Jesus has been called to his higher and holier life eternal. And heaven must give opportunity for fuller and better service still, else John Clifford would not be happy there.



THE STUDENT VOLUNTEER MOVEMENT CONVENTION IN SESSION AT INDIANAPOLIS

American Youth and World Evangelization

THE NINTH QUADRENNIAL CONVENTION OF THE STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS, HELD AT INDIANAPOLIS, DECEMBER 28, 1923, TO JANUARY 1, 1924

BY WILLIAM B. LIPPARD



THE largest gathering of college students ever held on the American continent assembled in Indianapolis during the closing days of 1923. It was the ninth quadrennial convention of the Student Volunteer Movement for Foreign Missions. Once in every four years an American or a Canadian city is given the privilege of entertaining such a host of students. To Indianapolis about 5,000 of them had come from nearly 1,000 colleges and seminaries located throughout the vast areas of our 48 states and the provinces of Canada. In addition there were 400 foreign students, and faculty members, denominational representatives, church leaders, etc., making a total of more than 6,000 registered delegates. Every type of educational institution from the Atlantic to the Pacific, from Hudson Bay to Florida, was represented in the throng that three times daily crowded the big Cadle Tabernacle.

This was a typical student crowd. As the huge auditorium filled before each session and the delegates found their seats the walls and ceiling reechoed with college yells, songs and cheers. Here was a vast sea of young humanity overflowing with the exuberant enthusiasm of youth. Here were the picked men and women from the colleges of the land. It is hard to imagine a more inspiring sight. These young people personified the hope of American democracy; they typified the awakening moral consciousness of youth; they stood before us as the future custodians of the finest traditions of American citizenship; above all, in their coming to Indianapolis they evidenced their deep concern and their vital interest in the world establishment of Christian ideals and principles. Among them were

the foreign missionaries of tomorrow. The children of today when they read this magazine twenty years from now will learn of the adventures, the exploits, the achievements of these future heroes of the Cross of Christ who assembled here in Indianapolis.

Why had they come? It was not to have a good time, not to outyell the delegation from another college seated across the aisle, but rather, as was so appropriately expressed by the first speaker, "to find Christ's way out of the difficulties that today confront the world." Dr. Walter Judd, chairman of the Student Council, who delivered the opening address, called attention to the need of once in four years examining afresh the challenge of that large portion of the world still unevangelized, a challenge that has become more acute and urgent because of recent world events and the resulting chaos in which the world now finds itself. He asked some pointedly searching questions. Why are the students of today not influencing and moving their generation as the founders of the Student Volunteer Movement back in 1887 moved their student generation? Why are they not pressing the claims of Christ today as those men did years ago? The fault is not with Christ for He is still adequate; not with the church which is adjusting its methods and emphases to new situations; but the fault is with ourselves in that we too easily talk of Christ's principles and fail to practise them and too easily talk of Christ's ideals and fail to live them.

The chairman then introduced Rev. G. A. Studdert-Kennedy of London, a man of a genuinely mystical temperament, emotional fervor and spiritual passion. In a marvelously gripping address he held the attention of that great student crowd as he painted a picture of the world's needs, using the opening paragraphs in

Bunyan's Pilgrim's Progress for his setting. "I saw a man clothed in rags." "He had a great burden on his back." "He could not tell which way to go." "Then came evangelist unto him." The world is full of men clothed in rags—Central Europe, India, the Near East, England with its millions of unemployed; they are carrying heavy burdens on their backs, burdens of debt, fear, bitterness, hatred, sin; they cannot tell which way to go; the evangelist must come and point the way through the narrow road to salvation that leads to Christ. This is the task confronting the Christian student of today.

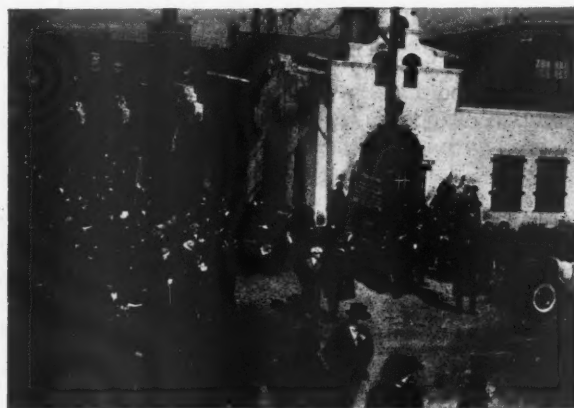
Looking over the program some doubtless wondered what such topics as "Industrial Relations," "Interracial Relationships" and "International Relations" might have to do with the task of evangelizing the non-Christian world. But as these great subjects were presented in their broad world aspects it became clear that they were really missionary problems and that the Christian church whether at home or abroad has in Jesus Christ the only solution for the industrial strife, the social turmoil, the intellectual unrest, the international jealousy, and the interracial hatred that are today disturbing the welfare and happiness of humanity everywhere on earth. The problem of interracial relationships, indeed, was brought home to the consciousness of the students as one of the most pressing missionary questions of our time. Dr. Willis King, a Negro educator of Atlanta, showed that it was not merely an American Negro problem but a world color problem that had to be solved in terms of Christian ideals. He made an eloquent plea to regard all human personality as sacred. Foreign Missions cannot succeed until this question of racial relationships is settled. Dr. Y. Y. Tsu, of St. John's College in Shanghai, discussed the same topic from the viewpoint of China. Race prejudice is based on ignorance, fostered by politicians, encouraged by a false theory of racial superiority, and essentially pagan in that it violates the teachings of the New Testament. If after 2,000 years Christianity fails to remove race prejudice then the world must seek some other and more effective method.

Closely akin to this question was that of international relationships, ably discussed by His Excellency Newton Rowall of Canada, representative of the Canadian Government on the League of Nations. Speaking on "International Relations and the Christian Ideal," he said that Christ claims the allegiance of the entire human spirit and demands that allegiance in every department of life. The student generation must face this issue now. In the application of Christian ideals are involved the respect for international agreements, justice and right rather than national self-interest, the substitution of the reign of law for the rule of force, of cooperation in the preservation of peace for competition in the preparation for war, and a world recognition of the fundamental unity of humanity. This is a problem for the Christian missionary to solve as well as for the Christian statesman. In closing he made a deeply moving plea for American helpful participation in the chaotic affairs of the world today.

A somewhat radical departure from previous convention programs was the breaking up of the entire convention twice during the period, on Saturday morning and again on Monday afternoon, into 50 or more smaller groups for the purpose of discussing some of the big questions confronting the world, some of the problems faced

by students, and particularly their relation to the call of world service for Christ. The topics covered a wide range, and in the discussion groups the students spoke frankly and freely. Outsiders were welcomed but they had to sit in the rear of the rooms and refrain from participation in the discussion.

The Foreign Mission enterprise was presented in a profoundly impressive manner by Dr. Sherwood Eddy and Dr. Robert E. Speer. Dr. Eddy had recently returned from an extensive journey across 22 countries of the world, covering the three continents of Asia, Africa and Europe. In all of them he had observed many symptoms of a world social and intellectual unrest, particularly among the younger generation, a vast revolt of youth against age-long materialism, powerful autocracy and reviving militarism. With his amazing capacity for marshalling together facts and statistics to substantiate his arguments, he held closest attention. After showing that what these many lands with their seething unrest and unsolved problems needed was Jesus Christ, he ended with a compelling summons to these 5,000 students to follow in the footsteps of the 10,000 volunteers who had gone forth as missionaries since the founding of the Student Volunteer Movement 37 years ago. Then came Dr. Speer with a subject such as only a great missionary statesman is qualified to discuss before such an audience. It was "The Relation of the Foreign Mission Enterprise to the World Situation of Today." One longs for the ability to convey to the readers of *MISSIONS* the deep earnestness, spiritual passion and moving appeal with which Dr. Speer unfolded his theme. He contrasted the



CROWD LEAVING INDIANAPOLIS TABERNACLE

world of today with the world which the founders faced when the Student Volunteer Movement was organized. While there have been many changes, social, political, moral, racial, there were nevertheless two things that both worlds had in common. The world of today was still in dark need and Jesus Christ still has the power to meet the need. This was the supreme challenge to the former student generation and is the same to the student generation of today. Christ as Lord and world Saviour must be made known to the whole world. This is still the aim of the Student Volunteer Movement, as reflected in its motto. The world is larger but the conception of evangelization is also larger. What was a world-dream back in 1887 is a real present practical possibility today. A hush fell upon the audience as he quietly and solemnly

uttered his closing sentence, "We of the generation that is passing charge you of the student generation of today to carry forward the task we began 37 years ago."

The convention program was now following along clearly defined missionary lines. Rev. H. Hatanaka of Japan and Dr. C. Y. Cheng of China brought the challenge of the Far East. Mr. Hatanaka reviewed the earthquake disaster, having engaged in relief activities immediately afterward, and paid high tribute to the generous assistance rendered by America in Japan's hour of distress. The whole nation was grateful. Japan had learned to trust America at the Washington Disarmament Conference in 1921, but trusted America all the more because of her sympathy and aid. In graphic style he discussed the political, economic, social and moral situation in Japan today and the need of Jesus Christ. Dr. Cheng, Secretary of the National Christian Council of China, described the situation in China and the recent developments in the Christian church, outlining the movement toward independence and cooperation on the part of the Chinese churches. The students will not easily forget his earnest plea to them to come over to China as Disciples of Christ with His message, His gospel, His authority; to come as Yokefellows to help and cooperate with the Chinese; to come as Big Brothers and also as Seekers after truth, for the Chinese church also has something to contribute to the complete understanding of Christianity. Those who cannot come can help those who do by understanding China, by supporting Mission Boards, by helping the Chinese students in America, and by their intercessory prayer.

On Sunday morning, with the big Tabernacle filled to capacity, Dr. John R. Mott, who had attended every one of the nine Student Volunteer Conventions, was the speaker. Using as his theme "The Commitment of Life and How God Leads Men," he analyzed the student generation of today, dissatisfied with the past and present, filled with inquiry, responsive to reality wherever it appears. Then in straightforward fashion, he showed that Jesus Christ because of what He is and because of what He has done has the right to dominate every man and woman in that vast crowd of students. Christianity is headed for the most difficult 15 years it has ever known. Christianity has acquired a world conscience and has awakened to a searching implication of the gospel. The great decision of life for these students is whether Christ shall be taken as Lord and Master. In closing he briefly sketched the careers of many former volunteers who had gone forth from previous conventions to serve in Russia, Turkey, China, Japan, Africa, and elsewhere, and using these as examples he summoned the whole audience to a new great renunciation, to a heroic break with precedents, to a whole-hearted commitment and an unswerving allegiance to the cause of Christ. In this deeply stimulating and inspiring address Dr. Mott easily upheld his reputation as a master in addressing student audiences.

Of course the various denominational boards were given ample opportunity for meeting students either singly or in groups for conference and personal interviews in order to discuss with them problems of life service and foreign field opportunities. On Sunday afternoon all students met in denominational groups, and more than 400 Baptist students from the colleges and seminaries in the Northern Baptist Convention met

in the First Baptist Church. Approximately 60 per cent had come from state or independently endowed universities, while the remaining 40 per cent had come from the schools and colleges under denominational auspices or control. About 20 missionaries of the two Foreign Mission Societies were present, and after brief speeches by Miss Mabelle R. McVeigh of the Woman's Society, and by Missionary E. T. Thompson of Japan, representing the Candidate Department of the Foreign Mission Society, the missionaries were introduced. Each was allotted three minutes in which to answer all questions put by the students. And there were many questions ranging from inquiries as to climatic conditions on the various fields to questions concerning the relative importance of evangelistic or medical or educational work. Never before had the students received in one hour so much information regarding Baptist mission fields.

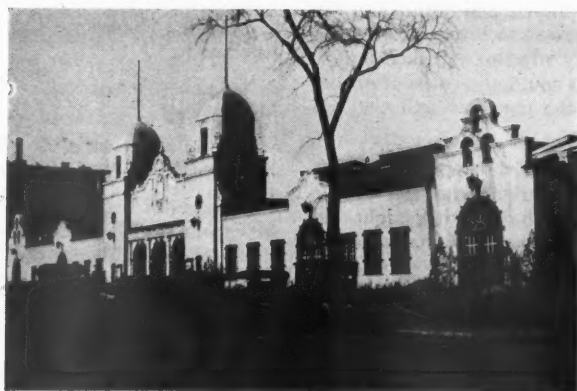
This information accordingly supplemented that which they were receiving with the thousands of other students in the general sessions of the convention, for as the days followed one another all the great fields and lands of the earth were brought into review. Conditions on each, political, social, religious, were presented by real experts, in most cases by highly cultured and widely known natives. Each speaker by reason of birth or long residence and careful observation knew his facts and knew how to present them effectively to a student audience. Thus in addition to Dr. Tsu and Dr. Cheng of China and Mr. Hatanaka of Japan, already mentioned, the convention listened to Prof. Yohan Masih on "India's Need of Christ"; to Mr. Kingsley Birge on "Conditions in the Near East"; to Dr. Paul Harrison, popularly known as the Apostle to the Arabians, who spoke on "The Appeal of Arabia"; to Prof. Andres Osuna, who brought the challenge of Latin America and gave a most illuminating review of conditions in his native land of Mexico; and to Dr. J. E. K. Aggrey of Africa. Through amazing facts, accounts of missionary achievements, statements of appalling human needs, stories of suffering and distress, touches of pathos and humor, as well as broad reviews of great social awakenings and spiritual upheavals, these men brought home to the students the whole world as a challenging call to the Christian manhood in the student generation of today. The young medical student who gave the opening address on Friday afternoon was prophetic in his utterance, for all that these men said in their reviews of the world situation substantiated his statement that no student generation ever faced so needy a world, so sobering a challenge, and so glorious an opportunity for world Christian service. Of special interest was the address of Dr. Adolph Keller of Switzerland on "Spiritual and Moral Conditions in Europe." Dr. Keller is Secretary for the European Central Bureau for Relief, and he described the pitiable conditions among the thousands of students in Europe today, inadequately housed and sheltered, insufficiently nourished, raggedly clothed, eking out a wretched student existence by working long hours into the night at any kind of employment they can find. Speaking of the descending moral standards and the declining spiritual levels of millions in Europe he said, "We never knew until now how closely spiritual ideals were related to proper economic and hygienic conditions." His appeal for help to the students of Europe will find immediate and generous response in

the Student Friendship Fund for which \$150,000 is being raised by American students.

The final day of the convention proved to be as inspiring and interesting as any that had preceded it. In the afternoon a series of Open Forums were conducted for the purpose of considering all the many varieties of service, evangelistic, medical, educational, industrial, literary, administrative, etc., that are to be found in the missionary enterprise at home or abroad, and each student attended the Forum which considered the type of service in which he was personally interested. In the forenoon session the regular leaders stepped aside, following the custom of preceding conventions, and the entire session was in charge of the students themselves. Four student speakers discussed as many different points of view of the problem of interracial relationships as it had emerged in the group conferences of the previous afternoon. One was a Negro, another a Filipino, a third a Southerner and the fourth a student from the North. While the many suggestions offered to bring about fair play, justice, equal opportunity, and to remove race prejudice will not at once solve the staggering problem, nevertheless the fact that over 5,000 students took time to face the issue in all its implications and earnestly sought to find the way of Christ out of the difficulty, and the further fact that these students will carry back to their colleges their impressions and newly formed convictions and thus will set in motion a new public opinion—this in itself is one of the most hopeful signs that this crucial question will sooner or later find its Christian solution. The other topic discussed also by four students was War and the attitude that Christians ought now to take to this as the supreme moral issue confronting the church. Four methods of doing away with war

were presented, namely, prevention through preparedness, elimination through education, abolition through cooperative action like the League of Nations, and opposition to any participation through the attitude of pacifism. It was a really brilliant debate, and when the questions were put to a vote fully three-fourths of the immense audience voted in favor of the method through the League of Nations. Possibly ten per cent. voted for the first and last method.

The final session in the evening was in the nature of a consecration service. Three speakers, including our own Prof. K. S. Latourette, discussed what this convention should mean to the personal Christian life of the delegates, what it should mean to the colleges from which they came and to the churches of which they were members, and especially to the world program of Christ in which by their attendance and attention they had shown their vital interest. And thus, after the customary farewell hymns and a solemn devotional service by Dr. Studdert-Kennedy, this great convention came to an end. As General Secretary Robert P. Wilder said: "The convention is over, but Christ remains." From the mountain top of vision where they had seen the world's needs and problems these thousands of delegates went back to their colleges, back to the valleys of local problems, personal difficulties and individual challenges to faith and consecration. They went back filled with a new assurance of the reality of a living Christ and His power to help; committed to a new determination to do His will wherever it may lead them, whether across the seas in missionary activity or in Christian service at home; devoted to a new purpose to have their student generation make its own contribution to the establishment of His Kingdom throughout the world.



CADLE TABERNACLE, INDIANAPOLIS

Convention Brevities and Epigrams

The presence of more than 400 foreign students, graduates of mission schools as well as government colleges, furnished a cosmopolitan atmosphere. These young men came from China and Japan, from India, from many of the countries of Europe and South America, and included the son of a Jungle King of Africa.

One of the most inspiring features was the singing. College glee clubs have long been noted as aggregations of young men and women who sing for the love of it. Imagine 200 or more college glee clubs with 5,000 voices crowded into a huge tabernacle, all singing the songs of the Christian church with the

same enthusiasm and joy that characterizes glee club singing, their rich soprano and alto, tenor and baritone voices blending in beautiful harmonies, and you will have some idea of what took place every time the presiding officer announced a hymn.

The big Cadle Tabernacle was handsomely decorated with the American and British flags, appropriately signifying that this was a convention of students from the United States and Canada. High above the platform where every person in the vast audience could see it was the motto of the Student Volunteer Movement so expressive of the foreign mission enterprise, "THE EVANGELIZATION OF THE WORLD IN THIS GENERATION."

Exhibitions are coming to be increasingly important features of big conventions. At our own Northern Baptist Convention delegates find enjoyment and profit in wandering through the exhibit hall, while at Stockholm more than 10,000 people paid admission fees in order to see the Baptist World Exhibition. At Indianapolis the Student Volunteer Movement arranged a comprehensive review of foreign mission activities featuring through photographs, charts, posters, maps, etc., such major topics as Bible translation, preparation of missionaries, Christian cooperation through preaching, teaching and healing with special emphasis on native leadership, the native church in action, and native Christian contribution to the progress of Christianity. One of the most interesting exhibits was a display of missionary posters made by students.

Secretary J. C. Robbins of our own Foreign Mission Society was a capable and tactful presiding officer. The temporary chairman in introducing him called attention to Dr. Robbins' widely useful missionary career as Traveling Secretary of the Student Volunteer Movement, missionary in the Philippine Islands, District Secretary in New England, Candidate Secretary of the Student Volunteer Movement, and for the past eight years Foreign Secretary of the American Baptist Foreign Mission Society. In addition he has been serving as chairman of the Student Volunteer Movement. The denomination may well be proud of such devoted missionary service.

For some of the Indiana Baptists as well as for the few who came from other states, the daily walks to the Cadle Tabernacle awakened memories of the Northern Baptist Convention that met here in June, 1922. Before their eyes there seemed to pass visions of officials on the platform, of editors sitting around the press table, of Dr. A. W. Beavan preaching his great missionary sermon, of Dr. Joseph Taylor's famous eight-minute speech, of the fine group of outgoing missionaries, of the cafeterias crowded with hungry Baptists, etc. How long ago those events now seemed!

Notable was the emphasis placed on the necessity of prayer throughout the convention. Stated periods for private meditation and prayer were suggested to the delegates; small and large groups met for conference and prayer; and nothing on the program however important was allowed to interfere with the devotional services at each session. Only through such prayer emphasis and continued intercession could the convention become a vital spiritual influence in the churches and the colleges from which the delegates came.

It is the European custom for travelers stopping at hotels overnight to place their shoes outside the bedroom door for the chambermaid or hotel bootblack to polish during the night and replace before the door by morning. In the belief that a similar custom prevailed in America, Canon Edward S. Woods of England, who delivered a series of four great expositions on Christian Fundamentals, with serene confidence placed his shoes outside the bedroom door in his Indianapolis hotel. With good British humor he told the immense audience that he was still looking for those shoes. The students presented him with a new pair.

It was a pleasure and inspiration to attend the Sunday evening service in the First Baptist Church and hear Pastor Frederick E. Taylor preach an evangelistic sermon, "Our Home in 1924," a theme appropriate for the final Sunday evening in the old year. Although the big meeting in the Tabernacle was open to the public, 1,500 people were crowded into the church,

overflowing into the gallery of the Sunday school room. More than a score of people came down in front at the close to make their decision to begin the New Year as followers of Christ. Here is an outstanding example of a great church going forward under the leadership of a great pastor. On the church calendar are the names of four missionaries supported by this evangelistic and missionary church.

There have been nine conventions held since the organization of the Student Volunteer Convention in 1887 at Northfield. These have been held at Cleveland 1891, Detroit 1894, Cleveland 1898, Toronto 1902, Nashville 1906, Rochester 1910, Kansas City 1914, Des Moines 1920, and Indianapolis 1924.

The American Negro has long been noted for his sense of humor. His brother in Africa easily upholds the reputation, for the address of Dr. E. J. K. Aggrey of Africa, black as anthracite and the son of the Prime Minister to an African King, was a brilliant exposition of rare humor, deep pathos, choice rhetoric and commanding eloquence. Judged by the applause which he received and which he had to acknowledge more than once, his address was one of the most popular on the entire program. During the course of it he made a play on a word that is much in vogue just now among mission administrators. In referring to Dr. Charles R. Watson, President of Cairo University, whose address was to follow his own and who had been born in Egypt of missionary parents, Dr. Aggrey said: "Dr. Watson was born in Africa and so was I; but the difference is that Dr. Watson is *native* whereas I am *indigenous*."

Convention Epigrams

There is nothing contrary or contradictory or antagonistic between discipleship of Jesus Christ and truly rational thinking.—Rev. G. A. Studdert-Kennedy, London.

If Christian idealism has no place in international relations then Christianity cannot make good its claims in the world.—Newton Rowall of the League of Nations.

Most of the muddled doing in this chaotic world today is due to muddled thinking.—Canon Edward S. Woods, Cambridge, England.

No man ever merely drifts into Christlikeness.—John R. Mott.

We too easily satisfy our own consciences by confessing the sins of others.—Paul Harrison, M.D., missionary in Arabia.

If I did not believe that Christ is alive, that He is here, that we can talk with Him, I would have no gospel for this generation.—Canon Edward S. Woods, Cambridge, England.

The task of foreign missions is a task of uniting peoples, nations, and races in a common fellowship and brotherhood in Jesus Christ.—Rev. H. Hatanaka, Kobe, Japan.

Mexico needs more than the knowledge of an historical Christ; Mexico needs the power of a living Christ.—Prof. Andres Osuna, Mexico.

Africa today is more ready to be saved than American Christians are ready to come and save her.—Dr. J. E. K. Aggrey, Africa.

The Bible as a source of spiritual power is full of unexploded dynamite.—Canon Edward S. Woods, Cambridge, England.



Foundation Work in Assam

BY REV. G. R. KAMPFER OF GAUHATI



WHEN in 1912, after two years of language study, I was given charge of two districts with a population of about 600,000, there was only one evangelist in the field. There were no Christians. But the Lord opened the doors in a wonderful way. In the broad plain across the River Gauhati there are thousands of Hindu and Mohammedan villages and many spirit-worshipping tribes. One day, hearing of a stray Christian in a remote village, I searched for and found him. He was living among a people, the Kacharies, known as the cultivators of Assam. Here the Master had prepared the ground. The first convert and church came from these spirit-worshipping people in 1913, and a movement toward Christianity started that has continued up to the present. There are now six churches in the field with a total membership of about 1,000. Though they were without proper supervision during most of my absence from the field, development was steady and great progress is manifest on every hand.

If you want to picture these people in their villages working their farms, imagine every farmer in Kansas or Wisconsin replaced by 100 Kachari men, women and children, a whole village working only as much land as a single farmer at home. Instead of wheat think of rice; instead of horses think of bullocks or buffaloes. There are pigs in a few bamboo cages, chickens in the trees and cows that give no milk under a thatch roof enclosed by a bamboo fence. The Kachari dwelling is simply a grass hut in which the owner keeps his very few belongings, cooks his food and sleeps on the bare ground. His houses and sheds are built around a courtyard. Somewhere in this yard he grows his sacred "Shiju" tree, a sort of cactus, at the foot of which he offers cooked rice and other eatables to the evil spirits. His chief vice is drink. He makes his own rice beer. This vice has driven his race not only into deterioration of character but also into abject poverty and ignorance, hence he is looked down upon by the Hindus and has become a mere hewer of wood and drawer of water for his more sober neighbors. It is among these people that the gospel has taken hold. And when the Kachari turns to Christ he forsakes his liquor and his opium.

From the outset our church members were taught means of self-support. Each church erected at once at its own expense a meeting house built of native material—bamboos, reeds and thatch tied together with rattan. To this were usually added a small school building, a teacher's house and a granary. Then each church undertook to cultivate a piece of land. Rice was grown, stored in the granary and eventually sold in the market.

In 1915 the churches formed an Association organized for self-government. Today they engage and pay their own pastors, some teachers and several evangelists who visit and preach in heathen villages. About thirty young men and ten young women from these churches are attending our higher institutions for training here in Gauhati and in Jorhat, preparing to become preachers, teachers, medical helpers and leaders in other lines of Christian activity. In our headquarters the rough

buildings used for many years have been replaced by more substantial structures and in the villages many a pretentious building speaks of the spiritual improvement and material prosperity resulting from Christianity.

It has been delightful for me since my return to visit many of these villages where only eight years ago the inhabitants fled at my approach and find there now congregations of Christian people singing in their own tongue hymns long dear to us. It was most inspiring to hear the pastors encourage, exhort and teach their flocks and to see scores of boys and girls listening most attentively. These young people are our real hope—for they will grow up with different traditions and enlightened minds. Only the spirit of God could have wrought such a marked change from the half-naked, half-savage, half-demonized worshipers of devils to the present intelligent and devoted servants of Christ. So many of them are only grown up children but the spirit of God has taken hold of them in a wonderful way.

It might interest you to know just how a missionary goes about his work. Throughout Assam are situated large tea estates which in earlier years received tracts of land from government and drew thousands of coolies from other parts of India. These coolies have been uprooted not only from their native soil but also from their native traditions, tribal connections and caste and are readily Christianized. Nearly half of our Christian constituency in Assam comes from these ex-tea garden coolies. During the favorable season we pack our camping outfit, hire an oxcart and trudge along the cart roads through the tea garden districts, preaching in the open air at market places and coolie settlements, looking up isolated Christians and talking to scores of people at night under some tree. When the night deepens we seek shelter wherever we can find it in some friendly courtyard, some village schoolhouse by the roadside or in a government resthouse. Our needs are few in the wonderful weather we enjoy from October to March. Day after day the work is repeated. And the results? These we must leave to the Lord. Many of our little flocks, now the joy and crown of our work, were won in just this simple way.

But this is only the beginning. During the dry season every year our Christians go out by themselves as in Bible times into the highways and byways and preach the gospel. A band of ten or twelve men follows up the work done by the missionary and his few assistants. Our experience is that if we repeat our visit to promising places again and again, at last the ice breaks and converts step out openly and confess Christ. The members of such a band take only a very little baggage with them, enough to last for a month and not more than each man can carry by himself from five to seven miles a day. When they come to a place where they wish to halt they cut down some ten feet high jungle grass, get a few bamboos and build a temporary hut in about half an hour. There they cook their meals and when night comes they sleep on the ground on some straw brought in from the nearest village. In the morning they are off to the villages round about to preach. The songs they sing are

native melodies adapted to Christian hymns. The singing attracts a crowd. Sometimes the people are suspicious. They hear of a God who made heaven and earth and whose desire is to save man from sin. They hear of a Saviour, of how he was crucified, buried, rose again and promised to return. There is nothing like this in their own religion. They know only of fear of demons, demons, demons everywhere, in trees, in rivers, in the jungle, in caves and in the hills but here is a mightier one than all the demons they ever feared.

The work in this field is foundation work. At present the people are open to the gospel as never before. I arrived in India just when much dangerous political agitation came to an end. We are hindered not so much from without as from our inability because of lack of funds to meet the imperative needs and open opportunities on every hand. The native churches are largely able to take care of themselves, but for some years to come the Foreign Mission Society will have to carry the

burden and responsibility of institutional work. Orphans need to be cared for. These often become important leaders in their villages. And many a "Macedonian Call" comes to one or the other of our evangelists saying as in Paul's day, "Come over and help us!" The experiences these men tell about when they return from a trip are frequently like those of Paul and Silas and Timothy and the other early Apostles, experiences full of excitement, with persecutions, stonings, revilings and angry mobs, but also friendly meetings, joyous receptions and thorough revivals. Many a slumbering church has been brought back to active work in evangelization by having some of its members go out on such trips and then come home telling of their wonderful experiences.

I know of no greater joy than to bring the heavenly light unto those who dwell in the darkness of heathen superstition and to see their faces light up when told of One who can save.



America's Twin Gifts to China

BY F. C. WILCOX

I met him on a miniature steamer which plies daily between the coast of China and the principal island of that group known as the Chusan Archipelago. Quite the polite thing by way of a casual introduction is a presentation of the open cigarette case. On informing this well-bred, thoroughly educated Chinese gentleman who happened to be my traveling companion in the unpretentious first cabin that my habits were contrary to his in this respect, he remarked rather naively, "So the teacher does not always practise his precepts to his pupil."

This seemed enigmatical enough to warrant a question for information.

"I beg your pardon, sir, I am aware that you Chinese are noted for your intellectual subtlety, and I confess to be proprietor of a large stock of Western dullness of mind. Will you please explain your statement?"

"What!" he exclaimed, "Don't you know that America is teaching the Orient to smoke the cigarette?"

He was in the tobacco business, it appeared, and was quite familiar with the Customs Reports on quantities and value of imports in his own business. I was poorly equipped to argue and could only take refuge in the exception of the case, which part I had played when I first declined the offer of a cigarette. I went home humbled and decided to know exactly if our country, as this native had stated, was in truth teaching the Orient the use of the cigarette.

My search for facts seemed to indicate that the Chinese adopted the republican form of government and the cigarette as the twin gifts of the Western World. At the time of the revolution in 1911 the importation of ciga-

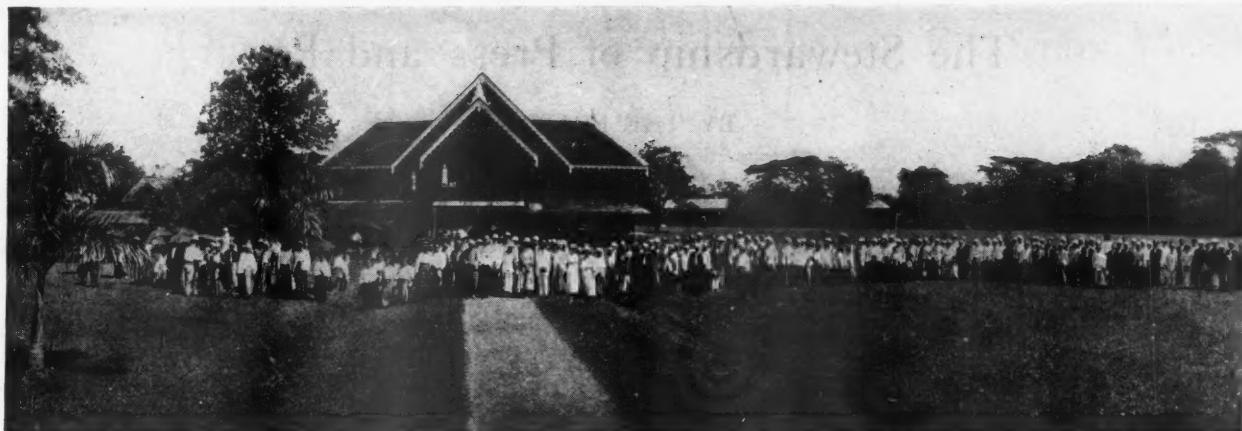
rettes barely amounted to 600,000, perhaps enough to supply the foreigners in China and the Chinese in contact with them who had adopted the foreigners' method. But in 1919, in spite of the tremendous growth of native factories for the manufacture of cigarettes the number of cigarettes imported into China from the United States had increased thirteen times!

While this increase was taking place in China, the United States was exporting cigarettes to 80 different countries, but to none of them did she export as many as to China. In fact, China is the best customer of the American cigarette companies, purchasing in 1922 70 per cent. of the total number exported.

American cigarette companies are excellent teachers for they succeeded in selling no fewer than eight and a half billion in 1922, thirteen times as many as in the year preceding the war, a sale of 21 American cigarettes for every man, woman and child in China. They showed a customs value of 24 million dollars, eight times as much as in 1913. This importation took place in spite of the fact that nearly all foreign tobacco companies have their own factories in China and, as previously stated, a great development has taken place in native establishments.

New evils for old may seem to many to be just a sign of advancing civilization. Those of us in China who seek to bring to China first the Good News of the Gospel, and only secondarily those Western ways of living and working which will make the Gospel more effective, look with chagrin upon the share our own country has in introducing the cigarette habit into this country.

(The figures given are taken from the *Trade Record* published by the National City Bank of New York.)



BURMA BAPTIST CONVENTION—NOV. 4-7, 1922

The Burma Baptist Missionary Conference

BY MARION A. BEEBE OF HENZADA



IN the same Brayton Memorial Chapel, Rangoon, where two years ago we met with Dr. Robbins, the Burma Missionary Conference met again to welcome three visitors from the homeland—Mrs. Goodman, Miss Prescott and Mrs. Strong. How glad we were to have them with us! With the news from home of no increase in appropriations, and even a request to seek readjustments to reduce expenditures, if possible, our first feelings were of depression. Their messages helped us to understand the great burdens on the boards at home and gave us some glimpses of the sacrifices of some of those at home. With such loyalty and faith as an example, how could we be depressed?

This was the 37th annual meeting. The date was October 29 to November 2. The first day was given over to a conference on educational matters. Tuesday morning the regular sessions opened with Dr. Tilbe in the chair. He is a most able chairman. His address put before us clearly the problems which we must solve. To what extent might work be turned over to the indigenous church, and to what extent might work be reduced or eliminated? These questions needed to be answered in the spirit of Christ's Leadership. Christ's Leadership was the motto of the Conference, and beginning with the devotionals, continuing with the discus-sional papers and on through the business sessions, that thought was before us.

There were some tense moments when reduction of work dear to the hearts of some was considered, but that there would be an increasing support of the work by the indigenous churches was felt by all. When they were first asked to undertake the support of the Myingyan field, they felt that it was too great a burden, but upon hearing that the Mission had voted to close the educational work there, a committee asked the Conference to defer action till they might make some arrangements for carrying it on. It was also decided that out-stations having Anglo-Vernacular schools should be able to support them, and so a vote carried to continue appropriations to them only for this present school year.

Because of the disaster in Japan, making rebuilding imperative, it was agreed to ask for no building appropriations except in cases of extreme urgency. Others felt that they could relinquish some of their present appropriations. Such voluntary relinquishments would go toward the reduction of the debt. Some of these decisions were not easy, but showed that we were under Christ's Leadership.

The sessions were long and tiring, lasting from 7.30 in the morning till 10.30, from 2 to 4.30, and from 7.30 to 9. The weather was extremely warm but the attendance was good at every session even to the last. About 130 out of the 180 missionaries were present. A reception was given to the visitors from America on Tuesday night, and on Thursday night we had an inspirational address from Mrs. Goodman. You at home know what an inspiration it was. It was more to some of us who had not heard an English address for several months.

Papers were read and discussed on "The Relation of the Station Missionary to the Head Master," by Miss Cecelia Johnson; "The Relation of the Mission School to Its Constituency," by Mr. C. L. Kein; "The Relation between the Station Missionary and the Indigenous Evangelistic Worker," by Saya U Tha Din (paper was translated and read by his son, Ko Hla Bu); "The Recruiting and Training of Indigenous Evangelistic Leaders," by Rev. H. I. Marshall; "The Enlistment of the Laymen and Laywomen," by Rev. B. C. Case and Miss J. E. Parrott; "Christ's Leadership," by Rev. V. W. Dyer.

Lack of space prohibits giving many of the fine things from these papers, but one sentence from Miss Parrott's paper on the Laywomen will remain in our memories. After telling us of the work that is done by the laywomen here in Burma who are able to preach and to reach their friends she said, "Who is the Christian Laywoman? She is the one who has been touched by the life of the missionary, usually through the school. We must have that close touch."

Officers were elected as follows: President, Rev. S. R. McCurdy, D.D.; Vice-President, Rev. H. I. Marshall; Secretary, Rev. L. B. Rogers; Field Secretary, Rev. W. E. Wiatt. Conference will be held next year in Bassein.

The Stewardship of Press and Pen

BY THE EDITOR



ACCORDING to Lord Bacon's aphorism, "Reading maketh a full man"—but full of what? Of what he reads, of course. How essential then that he shall read the right thing. But how shall he read elevating, inspiring and instructive, illuminating and interpretative literature unless it is furnished him? And how shall it be provided save by the consecration of Christian talent to the stewardship of the press and pen?

We should regard this stewardship in the same light we do that of money or any form of service. When we do there will be more consecrated writing talent. Who ever thinks of praying for editors? Yet what class of men need it more? Nor should our prayers be confined to religious editors, who might be supposed to need them least. We should pray for the editors and writers who furnish the daily press and the popular magazines with the matter that forms the staple reading today of the masses of our people.

The Stewardship of the Press! If only the secular press editors and proprietors could realize the responsibility that imposes. The press is the mightiest engine of the century. Its influence is all pervasive. Where one person daily reads the Bible and thus opens mind and heart to divine influences, ten thousand read the daily paper instead and give human and too often malign influences the advantage. We are not fair to ourselves. On Sunday, too, this press Moloch, devouring time and priceless opportunity for the meditation that nourishes spiritual vitality, crowds the church and worship into the corner, frequently out of doors altogether. Nothing could be more fatal to the development of Christian civilization or of sane, serviceable Christians. Carlyle in "Sartor Resartus" calls the English press "The Devil's Invisible World Displayed," and in the face of our yellow journalism I fancy certain of our American daily papers go far ahead of anything Carlyle dreamed of in their uncovering of the slimy depths and degradations of life. These papers are not a mirror of the times but of the crimes; and their strangely freighted train of trash and treasure, slender conscience and fat conceit, occasional principles and plentiful prejudices, queer mixture of patriotism and commercialism, skepticism and socialism, politics and personalities, paragraphs of Christianity and pages of crime, bears to the ends of the land its curious and contagious combination. And as for the secular press in general, he who confines his reading to it will know practically nothing about the religious development of his own country and the marvelous missionary operations that are remaking nations and creating a Christian history and opportunity without parallel, will certainly not be made a better citizen or more capable Christian. One Bible verse or seed thought of truth put into the mind-soil in morning hour is worth more to character than the newspaper contents of a week.

Here is where the stewardship of the religious press comes in. People will read what is interesting to them. The reading done because one ought to do it is so small

today in quantity that it would take a microscope to find it. It is the duty of our religious press to make its matter readable. Nothing else will make it read. How can this be done? First, of course, by religious editors who can write what is readable and get others to do so. The editor must know live and interesting and inspiring matter when he sees it. Then many who are gifted with pen talent must be willing to use it, without pay, just as they teach in Sunday school or work in young people's society, or render other Christian service freely. This should be accounted a part of one's stewardship of talent. Were this done, our religious papers and missionary magazines, and our missionary society literature would be rich in material of the right and impelling sort. We have not yet recognized this stewardship—have not even thought about it. It is difficult, for instance, to impress missionaries who have the writing gift with the importance of using their pens to place mission fields, incidents, scenes, needs and appeals before the readers of *MISSIONS*. The common plea is that they are too busy. Yes, but we should all look at work relatively and in its due proportions. A morning taken for an article might lose to the missionary a number of visits or lessons, but the article would help interest fifty to a hundred thousand readers in his work, and perhaps lead some one of them to dedicate his life to a similar service, perhaps lead some other one to undertake the support of an extra and greatly needed missionary worker. All honor to those noble missionaries who fill our pages with living appeal.

But the stewardship does not begin and end with editors, authors, professional writers, missionaries, or board officials. One neglected point in the stewardship of the pen touches many of us. Pen product not for print I have now in mind, but pen product that would prove of inestimable blessing. Why should not you select some missionary and use your pen privately to write a letter full of human interest and sympathy, carrying assurance of your prayers and hopes for the missionary's success? Who can measure the good that might be done in this simple way? What truer stewardship of the pen could there be? How such letters would nerve the hearts of men and women in the far lands or the frontier stations of the home land.

We assume that the men and women who are conducting and contributing to our religious papers and missionary magazines and literary bureaus of the societies are conscious of their stewardship and responsibility. But let us pray for them that they may be increasingly able in the production of attractive and inspiring religious and missionary literature. Then let us support them—for there is a stewardship of subscriptions also. We should rejoice in the great improvements made in missionary literature especially, and the large attention given to it, with view to counteracting the influence of bad reading by the substitution of the good. Let us also pray that all users of the pen and writers for the press—be it paper, magazine or book—may come to a sense of responsibility to God for a right use of the power with which He has endowed them.

The Gospel of Christ on Western Frontiers

FROM AN ADDRESS BY REV. BRUCE E. JACKSON

Superintendent of Missions in Nevada and Utah



WOULD like to have you see a little town of a few houses and a few stores in North Dakota, within about thirty miles of the Canadian boundary line, where in the early nineties a group of seven or eight Baptist men and women gathered together in a home and made plans for the establishment of a little Baptist church. I would like to have you see coming into the meeting a representative of our Home Mission Society to encourage that little group and to inspire them with the thought that somehow under God, in that cold and desolate situation, just a handful of them could begin to carry out the Lord's program for advance as a Baptist church in that little town. I would like to have you see how three of these men went out with hammer and saw, boards and nails, and put together a little Baptist meeting house.

At the first service in that little church four boys were baptized. Years have gone by since then, changes have come to that little community, the little church no longer stands there. A tornado, sweeping through that town one day, demolished the building, and there were so few Baptists remaining in the community that never again was a Baptist church built. It is gone, but I bear in my heart that memory, and I would like to tell you about those four boys who were baptized at that first service.

One boy is a leading lawyer in Montana; another is at the head of a great school under the Presbyterian Board in North Carolina; another is a minister in the Middle West; and the fourth, after serving on western fields for twenty years, is now privileged to tell somewhat of how the Lord is using His missionaries on the great frontier. This is a joy because of my profound belief in the great program we have as Baptists through our Home Mission Society.

What are the opportunities for the gospel of Jesus Christ in those States where the Home Mission Society has asked me to labor—Nevada and Utah? What is the Lord's challenge to Baptists about bearing the gospel to that part of our country?

It is in truth a frontier. It is sometimes hard for those who live in the East to visualize how much of a frontier that part of our country really is today, how pioneer after all is the situation. I would like to have you see the ranchers moving out there these days, as many of them are doing. The first of March is a great moving day. All up and down through those States men are pushing out to establish new homes on ranches and irrigated farms. Many of them go out from settled communities

in the East or the Middle West to these pioneer States to begin life anew. At once they come face to face with pioneer conditions. The former influences that surrounded them are gone. What they become, and what their families become, will depend upon those influences which they meet out in their new homes. It is a sad fact that a great many who loved to come in touch with Christian influences before moving out into that great country lose that spirit and become steeped in gross materialism.

It is a frontier because it is continually developing, and so challenging many new people to enter into it. In Wyoming, with which I am most familiar, we have great beds of coal. Only one other State in America has more coal than Wyoming. The coal resources have just been touched there. The State Engineer tells me that in the matter of irrigation, in the supply of life-giving water to the land capable of irrigation in the State, the whole program has just begun, and as the years go by multitudes will be coming in to take their places on irrigated farms. The great oil resources of the State as yet have not been fully measured. Cities have sprung up almost in a night where oil has been found. Casper, in the heart of the State, a little while ago was just a small straggling town. Today it is a city of 25,000 inhabitants. Wyoming will ever be a great cattle and sheep-raising State, and there lie back in those valleys, in the vastnesses of the mountains, many who need the gospel of Jesus Christ.

There are many other reasons why there will be an ever-increasing opportunity for home mission work in these developing States. This is not only true of Wyoming but also of

Nevada and Utah. They constitute for us as Christians a great challenge to bear the evangel of Jesus Christ to every corner of these commonwealths. It is a land of hungry hearts.

Let me illustrate this by a tall ranchman of my acquaintance. I traveled with him all of one day last summer up the Big Horn Mountains to a point 9,000 feet in elevation, nestling under the great Clouds Peak, the highest peak in the Big Horn. When we came to the day's end and were sitting around the camp fire, my friend became thoughtful. We had been talking about those things that he possessed. He was a young man who had lived his life as cowboy and ranchman in a little town at the foot of that mountain. He owned the land the town occupied, he owned a great ranch with thousands of cattle, and was proud of his possessions. I said to him, "Sam, it seems to me that your situation



REV. BRUCE E. JACKSON

is just about ideal." He turned and looked at me out of his great, clear, blue eyes and said, "I am not so well satisfied as you think." Then as we sat and talked about the great eternal things, I had from that young man a confession that there was a hunger in his heart for that which Christ and Christ alone can bring. And as we talked, while the shadows deepened round about, there came to me anew the impression of how hearts are hungry for that which alone can satisfy—the bread of life in Jesus Christ.

And so, up and down through these States, in the great open places, up in the mountains, out on the deserts, there are those who are crying out for something, many times they know not what, but in their hearts there is a great restlessness and yearning, and it is our privilege to bear to these the message of our Saviour.

What are we doing in response to the great opportunity that is ours as Baptists in these fields? Here are a few cases, showing how you, by your gifts, your prayers and your interest, are sending out those who are carrying the gospel. I have the happy privilege of relationship with some of the finest heroes in America. Let me show you the romance of home mission work. Come with me up into the famous Jackson Hole country, that lies just south of Yellowstone Park. See there a big boy from North Carolina, six feet two in height, strong, rawboned, countenance tanned and weather-beaten from his outdoor life. See him as he is going up and down through that country, into the homes of the ranchers, gathering them together into little Sunday schools, meeting them in the little church at Jackson, spreading continually by his life and word the message of Jesus. See him go to a home where the name of Jesus has never been heard, except perhaps in profanity—a home that has no Bible. Somewhere away back yonder there was one who taught that wife as a girl how to pray, but the prayer has been forgotten. Grippled by the materialism of the age and by the stern conflict with the forces of nature and the problem of bread and butter, that family has lost the spirit of Christ. But my good friend goes in and comes out. Three or four days he is in the home and all the time he is preaching the gospel, not perhaps by a sermon but by his message in conversation. When he comes from that home, after being "one of the family" for a week, he has the joy of knowing that the family has been led to Jesus Christ.

Take a long ride with me down to the little city that nestles in the very heart of the State, Thermopolis. Here a young man and his wife, coming from the East, cultured, refined, consecrated, have invested their lives in Thermopolis. Growing, how that little town is growing! There are twice as many people now as there were two years ago. And there are these two splendid young people, working with hearts aflame for Christ, and the results have been wonderful. It is a joy to go into a community of that kind and find how our missionaries are standing as the leaders.

Then glance at the program that is on in Casper, that city that has had such a phenomenal growth, due to the fact that great oil refineries are located there. When I first came to Wyoming the Baptist church in Casper was just about as large as a medium-sized bungalow, say 15x20. The program of that church now calls for a building that will be worth when completed more than \$100,000. Already two large units have been com-

pleted. Three missions of that church have already been established and worked out under the leadership and direction of missionaries of the Home Mission Society. Just a little while ago, when the Texas Oil Company opened another refinery nearby, our chapel car missionary, Brother Blanchard, took the chapel car down there, and now they have a little church in that town. So the work goes on.

On the Yellowstone Highway, down among the oil wells, there is a town called Parkerton. It is in the most desolate looking region I have ever visited. But in those five different oil camps a great many people have established homes. One day a fine boy from the East came to that little town and said, "I know the Lord wants me to work here—it is such a desolate place." By carrying there the gospel of Jesus he has gripped and is moulding that community, and has established a wonderful spirit in it.

What are the barriers that are in our way? In journeying in that mountain country we frequently come to some great peak that rears itself before us and it seems as if there was no way of getting on the other side of it. One summer while on a 1500-mile journey by automobile in Wyoming I came across such a barrier in the road and said, "This is surely impassable." Then I followed the trail and found it leading around and up and up, until I was at the very top of the pass, without any great effort on the part of the car. So there are barriers to our work which slack our speed and impede our progress, but with the help of the Lord we can conquer them.

One of these barriers is materialism, the fact that people become concerned simply with those things that are of today, and forget the Lord and His commands. It is so easy for us to worship the god of mammon instead of the one true and living God. What is true in other sections is very true of the West, in those frontier places in which we are laboring.

In Utah we are face to face with the great Mormon religion, which is an easy substitute for Christianity, an appeal to men to satisfy the craving in their hearts for soul peace by something which is unworthy of them. As Christians we have a great task in carrying the pure and simple gospel into these great Mormon centers.

There is a great lack of men. Men have come to face the dismal, dreary conditions of the life which a missionary has to lead on the frontier, and the associations and friendships and conditions in the places from which they have come have drawn them back, and they have come out and gone back in a long procession. What the Lord wants and needs is consecrated young men and women who will say, "I am willing to live among the sagebrush, I am willing to endure hardness and suffering for Christ, that the gospel may be carried into these places." That spirit conquers.

Not only do we lack men but we lack money. I sometimes wonder if the Northern Baptist Convention can appreciate just what it means for the Home Mission Society and all of us who represent that organization to have an experience like the following: A group of men sitting around a table know that over yonder is a little town where the gospel is being preached, where the message of Jesus Christ is being given, and they have to say in that hour, "We cannot do it any more; we will have to call that missionary in; he cannot be kept there any longer. There is no money to pay for his services."

That was the experience that came to us in Wyoming because of the retrenchment, because our budget was cut. One man whose services had to be discontinued was a convention pastor who was going through the State, finding people who were discouraged and giving them encouragement and cheer. He was doing a great work. But we are not going back. We are going forward. That is His command, and under Him we shall go forward to victory.

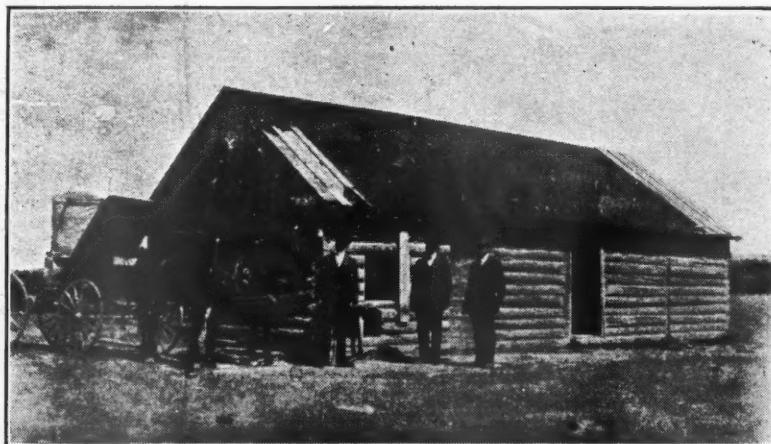
I wish that in our minds there might dwell the picture of how God cares for these lonely ones who are separated by such great distances one from another. I went away from home the other day to begin a journey to the Atlantic seaboard, and as I came down the steps of my home, I turned back, and against the window pane there

was pressed flat a little nose, and there was my little boy, nineteen months old, waving his goodbye. I am 2,000 miles away from that boy, but do you think I love him any less because of the great distance that separates me from him? No, I feel there is a bond just a little bit stronger because of that distance. And I like to think of my Father as caring for me that way and caring for all of His children. They may be far away from Him and wander into the paths of sin, but the great Father looks down upon them with an eternal love.

I pray that our responsibility may be very clear to us to carry His message of love and salvation to those in the great desert and mountain and waste spaces of our Western Frontier.

Salt Lake City, Utah.

IN THESE WESTERN STATES WE MUST FACE MORMONISM WITH THE LIVING CHRIST



BAPTIST LOG MEETING HOUSE, FISHER, WYOMING.

Yet Some Folks Question Whether Missions Are Needed

I SAW more than 400 women working at benches in two large rooms of a Hankow match factory. They were sitting close enough together for their elbows to touch. Their fingers moved with the rapidity of a master violinist on the strings of his instrument. They were putting safety matches into vest-pocket-size boxes. Some of the women were past middle age. Others were of the age of "rope jumping children" in America.

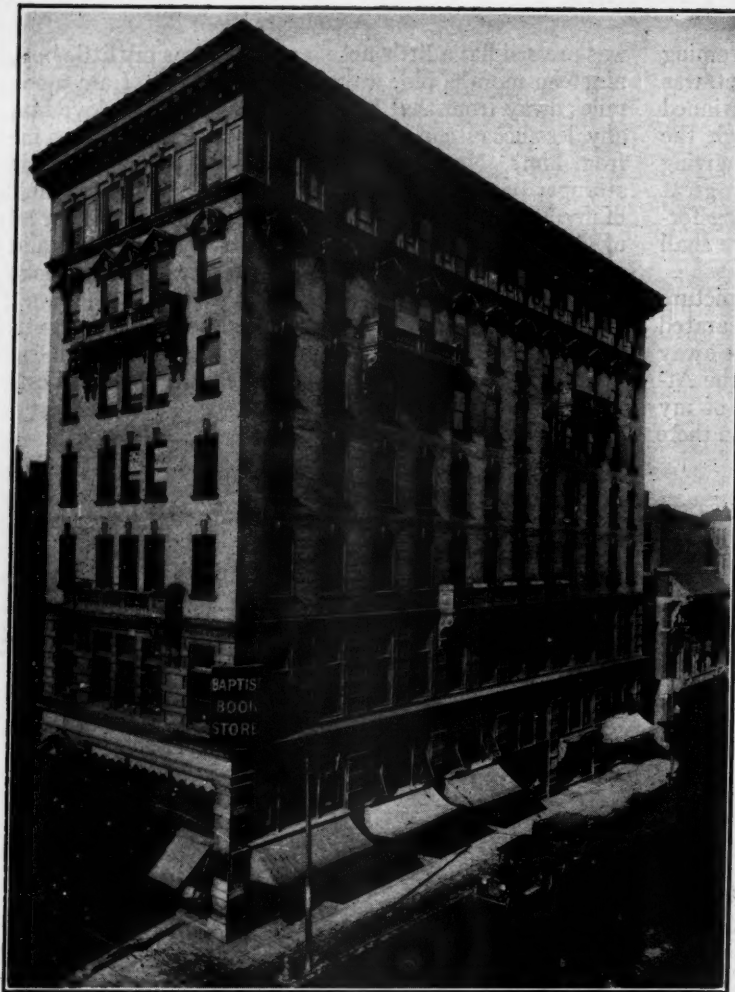
I watched one woman crowding the matches into the boxes. By her side was a baby's cradle—the kind with rockers which we used to have in the States. The foot of this woman rested on one rocker of the cradle. Her fingers flew at her work, her foot rocked the cradle. And her foot was bound.

How much do these workers earn? For every hundred boxes of matches, they get all of one penny, Mexican. That is, every time a worker packs 1,500 boxes she gets all of 15c Mex. (7½ cents gold). This is the least that any worker earns for one day. Some make as much as 26c Mex. (13 cents gold) in one day.

The Chinese who walked through the factory with me was a man who had seen service with the labor battalions in France. He is the secretary of the new Industrial Y. M. C. A., which has been started within a stone's throw of this factory employing 1,000 men and women, one of many factories in that section.

This Y. M. C. A. is in an old building but it is kept clean and warm. Lectures are provided for the men and women. There is a school for boys. Only the beginning has been made. The new Industrial Y. M. C. A. building is to be on a corner lot, the most desirable in that section, and it is practically given to the Association by the officials of the government railway.

Several cities are experimenting in this kind of work and it is hoped much more can be done. The Chinese are facing an industrial development which will revolutionize the home. The field is open to the Association and lacks only trained secretarial leadership. This deeply concerns Missionary work.—*E. H. Lockwood, Shanghai.*



THE PUBLICATION SOCIETY HEADQUARTERS



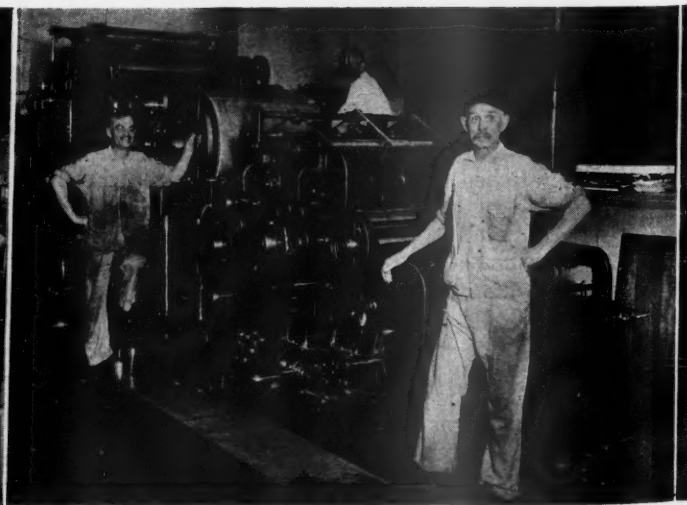
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A CORNER IN THE BINDERY

Moral Revolution Among the Kachins

BY REV. C. E. CHANEY, OF MAUBIN

ONE of the articles that came long ago from Burma had the above title, and the writer, the Rev. C. E. Chaney, of Maubin, gave a graphic sketch of what our missionaries have done in transforming the Kachins. While we cannot give the whole, there are some parts of perennial interest. The introductory paragraph is a fine bit of description.

"The year's work in the Mission School had closed, the last report to the government was deposited in the mail-box, and the weary laborer gladly turned his face toward the hills, rest, recreation. There seemed to be a small still voice saying, 'Come ye apart a while,' without which permission one could hardly tear away from the needs of those in the valley. Two days and three nights by rail through the hot delta and parched dry belt, and one day by a river steamer, brought us to the foothills of Bhamo, some 780 miles above Rangoon. One more day of travel, nine miles by gharry and seventeen by pony, brought us to the 'Glen Eyrie' hid in the bosom of the hills. Two thatch houses and a small group of fellow laborers were there to greet us, where we stood 5,600 feet above the sea, on mountains bound together at the base by two silver bands which turned golden each evening—the Tai Ping and the Irrawaddy. On either side the mountains of two great countries, Burma and China, towered above us and called forth involuntarily the One Hundred and Twenty-first Psalm. Could it be that in these quiet secluded mountain fastnesses there was a great revolution in progress?"

"It is said that these Kachin tribes of northern Burma and China number four or five millions. They have lived in the past by warring among themselves and preying on the caravans on the trade routes between Burma and China, and by *toung-ya* cultivation; but contact with the heralds of the cross and with the strong hand of government is causing the old ways and customs to give place to new. The forces which have been let loose among them and the results accomplished in so short a time have meant revolution rather than evolution. To take a wild, dirty, ignorant Kachin out of his past entanglements, social and spiritual, and present him a clean, intelligent, virile Christian in one generation, is as great an upheaval of character and life as took place in the life of the Gadarene who sat clothed and in his right mind at the Master's feet."

"The writer next draws a striking contrast between the non-Christian, non-bathing, non-describable people, outwardly and inwardly unclean, pure animists or spirit worshipers in religion, forever burdened with fear of the *gnats* (evil spirits), and the same Kachins when regenerated by the grace of God. As day follows the night, so Christianity has cast the glow of the rising sun over the Kachin hills. This introduces the work of our missionaries, with Dr. Roberts, of Bhamo, as the pioneer veteran, author of "Pioneering Among the Kachins," which you ought to read,

as our writer suggests. Our stations at Myitkina, Namkham, and Bhamo are the outposts of transformation and moral revolution. Their schools are the training-places which furnish such native leaders as Pastor Zawto. Here is his picture of this native leader, and of the significance of our mission work:

NATIVE PASTOR ZAWTO

"In the hills where we were resting I take one example of the changing order. Pastor Zawto and his Christian wife, both products of the Mission School at Bhamo, have a self-supporting church and school. Those gathered together on this mountainside have cast aside their superstitions and fears to a large extent, also much of their jewelry. Zawto is a tall, stalwart, clean-cut, manly fellow with spirit and initiative. He is doing a noble work. From that little chapel are being sounded forth the great truths of our faith—God the Father is One God, the Fatherhood of God is a revelation of love unfathomable, Jesus is the Son of God and Saviour of man, the forgiveness of sins, the life everlasting, men should love one another, a clean moral life is a necessary part of a right spiritual life, and many other fundamental Christian doctrines. What a contrast such a message is to the priest-craft of the past, and the fruit of it is also in evident contrast. It helps us to appreciate the Master's words, Ye are the light of the world, ye are the salt of the earth. There is a spiritual revolution in process.

"The church has called in the school as a means to an end—intellectual renovation. Pastor Zawto found it an apparently hopeless task to change the lives of the adults, so he opened a school and gathered a lot of little mountain urchins into his own house, which was crowded with so many, his wife and five children, his father and mother, and forty-five others, that when they laid down at night if one rolled over they must all roll over at once. He boards this large family at his own expense while taking them through a course of study prescribed by government. His resources were rupees twenty from his church and sixty from government monthly, a grand total of less than twenty-seven dollars a month for a family of fifty-four. To augment his resources he has his boys make a school garden after the pattern of mission schools. The need of a dormitory was great and this man went to work to get it. It was built and dedicated while we were there. The hope of the future lies hidden in these mountain lads and such men as Pastor Zawto.

"But where do we get such men of push, spirituality, intellect, cleanliness so far ahead of his race? We must seek them in the mission-schools, where they are brought into personal contact and under the direct training of the missionaries, from whom they receive new purposes and visions of life. The station school is a veritable fountain of life that sends out its little streamlets into the desert regions beyond,

making them blossom like the rose. This suggests the intellectual regeneration in process.

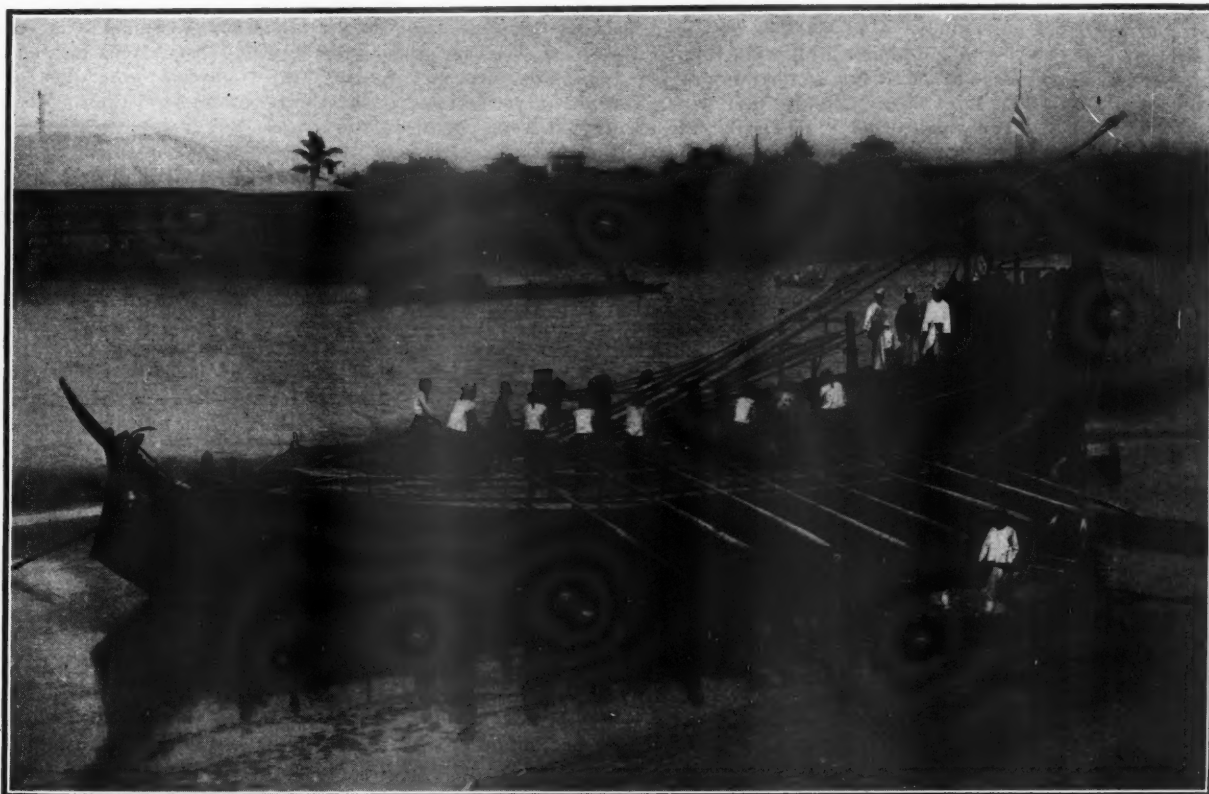
MORAL REGENERATION IN PROCESS

"There is also a deep-rooted moral regeneration in process. It was my privilege to witness a Christian marriage. The old custom of putting the girl through the grass with certain rites and ceremonies gave way to the new order. The bride, a young girl just out of heathenism, was almost dragged to her place beside the groom in front of the preacher. Then in the presence of God and those assembled they took an oath of eternal fidelity to each other. One cannot overestimate the importance of Christian marriage as a guard to moral relations and as the foundation stone of a right moral order on which a new society can be built. It is the first recognition of the sanctity of the home life. Without this there can be no cleansing of the intellectual, moral, and spiritual life of this people.

"Thus from my observation and contact with the work in the Kachin hills I have tried to call forth from their cover some of the battling contingents in what is nothing short of a revolution. Over against the long dark night of personal, moral, and spiritual degeneration are placed the pictures of the beginnings of personal, moral, intellectual, and spiritual regeneration, which is the breaking up of the Kachin night. It is a mighty conflict of spiritual forces, the church's vanguard under divine leadership through human in-

strumentalities. While I sat on the crest of the hill overlooking the Tai Ping and Irrawaddy rivers one Sunday morning reading 'Pioneering Among the Kachins,' thinking of the victories won for Christ in this remote corner of the earth, knowing the man who through sickness, sorrow, war, disappointments, problems, and difficulties labored on through all, often in loneliness among conditions which would make life unbearable to most of us, enduring it himself only through the grace of God, I could not keep back the tears of admiration and sympathy, and there came over me a deeper appreciation of the fact that many are still today filling up in their own bodies the sufferings of Christ for his body's sake, the church. And yet these very ones would be the last to pose as martyrs. You would find them rejoicing in their work, counting it only a privilege to be a leader in such a work of redemption, taking the 'far look' to see the travail of their soul bearing the fruits that satisfy.

"Therefore I wish to bear this testimony for the sake of the brethren at home, the collaborators of such, without whose prayers and sympathy and support such examples of glorious advance would be impossible. You are not where you can see except by faith and through the press the results of your labors. Here is a new type of Kachin being produced. From the old any contact could produce only a sense of uncleanness, but with the new we grip hands heartily in spiritual, intellectual, moral, and physical grip."



BURMESE PADDY-BOAT WITH SIXTEEN ROWERS AND CARVED STERN-POST. A CHARACTERISTIC STYLE OF RIVER CRAFT, REMINDING OF THE ROMAN GALLEYS

In the Daily Round of A Medical Missionary

NOTES FROM DR. MARY W. BACHELER
OF BALASORE

Here are some gleanings from letters written by Dr. Mary W. Bachelor of Balasore, Bengal-Orissa. They throw light on the daily experiences and reveal the helpful service rendered. It was in October, 1922, that Dr. Bachelor reached Balasore, after her year's furlough in this country. She found a good deal more to the work than when she left it. She tells of a special case which brought an appeal to give up her mission work for private practice.

"When I was doing medical work in Midnapore, before coming down to Balasore, a woman came one morning from about two miles away with a sore on her neck for which she said she had been to many doctors but none of them had been able to help her. I was so fortunate as to give her the right remedy at first, and her gratitude knew no bounds. From that time she came to see me frequently, always bringing some sweets of her own making, or fine rice prepared in a special way, or something of the sort. I tried to look her up every time I went to Midnapore and these visits were much appreciated. When she heard I was transferred to Balasore she urged me to sever my connection with the Mission and go and live with her and take up private practice. She did not realize the impossibility of it, but only that I was needed in Midnapore and she couldn't bear to have me go away. Once, on returning from a short absence, I found that Uma Ma, as we called her, had come and insisted on being taken in, but she was so sick they thought best to send her to the Hospital. I went there to see her as soon as I could, and learned the cause of her illness. She had saved up a little money and had some brass dishes, and most of her possessions were stolen. She suspected her daughter-in-law and they had a quarrel over it. Returning from the daughter-in-law's house late at night she fell into a well and was there all night, standing in the cold water. The heavy cold settled on her lungs, and when she realized she was very sick she came to Balasore to me. I prepared her gruels and took or sent them to her. All this time she had heard about the Lord Jesus, and we found she was ready to give up everything and accept Him as her Saviour. Several saw her and decided she was ready for baptism, and I hoped against hope she would get well enough for it; but one morning when I was delayed a little in getting down to the Hospital with the gruel, I missed seeing her, as she died a few minutes before I got there. She left word that I was to have her brass dishes."

Called suddenly by night from Balasore to the aid of a colleague in Bhimpore who was threatened with pneumonia, Dr. Bachelor notes the difference in travel

which the Ford has made. "Mr. Long took me out in his car (from Midnapore to Bhimpore) and we were only a little over an hour on the way. I have been over that road in a slow-moving bullock garry, behind trotting bullocks trained to run like horses, by horse carriage, by bicycle, and once in the side car of a motorcycle, but never so quickly and easily as this time. The road brought up many memories of other days, when the Burkholders had their charming home out at Bhimpore, and there was a good deal of going back and forth. In those days there was a good deal more jungle all along the road than there is now. Another interesting change is quite a little cultivation by irrigation, the water being raised from wells by the very old-fashioned well-sweep. Bhimpore itself is much changed, as the years have added to the work and the need of new buildings. The Bhimpore plant is lighted by electricity, generated by an engine that runs from dusk to 9.30, when it stops."

And here are some of the "homey" notes we asked Dr. Bachelor to send, so that the life on her field might be more familiar to our readers, among whom she has such a large circle of friends. She is doing a rare work.

"The weather is warming up; yesterday (May 3) I think it must have gone over 90 in the house. The nights are sometimes quite oppressive, close and hot; sometimes there is a breeze, and then it seems cooler. We are due to have thundershowers, and I thought we might have had one last night, but it went elsewhere. One of our native friends told me that the rain was holding off to let the mangoes and jack-fruit ripen; when they were ripe, it would come.

"Many of the trees have put on their pretty summer garb and look fresh and green. Birds are calling in the trees, most conspicuous among them the one that says 'Brain fever! Brain fever!' in a most pathetic tone, and says it over and over till you wish it would stop. Our birds have calls that they repeat and keep on repeating. A few have songs that are never, I think, the same twice in succession, though of course the tone is the same.

"Tuesday I was down in the bazar, and got some brooms, made of palm leaves tied together. They were put in the corner of my room overnight, to be put away in the morning. When the man came to do it, he lifted them up one by one, and as he took up the last one a long snake fell out and glided behind the door so quickly that we could not tell what kind it was. All available help was called, and curtains quickly taken down, and the rods taken out; mosquito frames were seized and

when all was ready the door was gently shut and the snake was dead before he knew what ailed him. It was a harmless one, after all, come in to get something to eat, and he got it, quite a meal, to judge by his size.

"Some time ago I got Miss Barnard interested in helping me get the girls out to Chandipore for a week at a time. She decided to take one of the Mission bungalows for six weeks and promised to look after the girls while they were there. One day last week I went out to Chandipore to see definitely what arrangements were needed and what I could do. I went out in one of the Mission cars and took three of our native helpers with me. They enjoyed it greatly. Messrs. Frost and Howard have been having the native preachers out there for a convention, and we saw them. It was interesting. They were certainly a fine-looking set of men. Some of them had messages for me, and I was glad to greet friends of other days.

"Near Calcutta the Church Mission Society has a fine Convert's Home, where the converts are taught to do various kinds of work. It is in charge of an English lady, whom I have met several times. She is very godly. She wrote me she was at Chandipore, and asked me to go out and have tea with her, so I did, and found she was coming in Monday to take the night train back to Calcutta. I asked her to dinner, and she came, and came early enough so she saw the Orphanage and Widows' Home and gave good talks to two sets of the girls. I was very pleased, of course, as I always am when any good thing comes to these Mission wards.

"I went away for a fortnight to Phulbani, Gangam District. Years ago we had a delightful Australian lady working in our Mission, and during her stay with us she had charge at different times of all the work of the W. M. S. in Balasore. She married into the English Baptist Mission and they now live at Phulbani, in the Khond country. I was interested in these people, because when my father and mother were in Balasore in the forties, the English Government rescued many children from the Khonds who were keeping them for human sacrifices, and gave them to the missionaries to care for and bring up; and I have heard my mother tell many stories of the children they had given them. They are all gone now, and some of their descendants are among our best citizens.

"Wasps give us a good deal of trouble at this season. They want to build their nests on the verandas and on picture frames. We had quite an argument with them this morning, I with a wisp of burning rag on the end of a long pole, and two of the men with shoes to clinch the argument with those who fell down stunned with the heat. They are more than usually persistent this year. I have had to burn them out several times."

Sanctum Chat, Reflections and Comments

IN reading a history of Mohammed and Islam by a follower of the Prophet, I have been impressed with the author's facility in dealing with facts which have occasioned harsh criticism from outsiders. For example, when troublesome Israelites were to be gotten rid of in Medina, after Mohammed had established his rule there, it was always the Israelites who were so bitter in hatred of the Prophet and so prolific in treacherous plots against him that it became absolutely necessary for him, though greatly against his kindness of heart and abundant good will to all men, to exile those of the traitors and rebels who did not lose their lives, doubly forfeited by their crimes. With equal ease Mohammed is made out to be the gentlest and most charitable of men, whose soul was grievously vexed whenever he found it necessary—to ensure the safety of his flock, never for his own purposes—to make war upon his enemies. It is a pretty story, well told, and runs as smooth as a millstream. But the judicious reader, who finds Mohammed contrasted with Christ, to the advantage always of the former, will be apt to take with more than a grain of salt the narrative, with a repeated question mark as to what is history and what fiction. It is only fair to note, however, that Jesus is treated with reverence by the author as a great Prophet, though His life ended in a tragedy. The historian, moreover, is a courteous gentleman, who keeps his work on a dignified level.

All of which leads to the reflection that it is one of the most difficult of tasks to preserve a just balance and impartial judgment when dealing with matters in which one is an interested party. It would seem as though the Christian were under special obligation to be fair and even generous.

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One of the most interesting visitors the Sanctum has had in a long time was Dr. Kirby of Jorhat, Assam, who came in response to a call for a glossary of some Indian words. By the exercise of the art of interviewing learned long years ago I drew out some chapters of a remarkably interesting story of medical mission building, which some day our readers are to have. But the impression made upon me most strongly was the power of accomplishment vested by the Heavenly Father in single personalities. Consecrate this personality to the service of Christ and there is no human measurement of its possibilities. Dr. Kirby is going back, after his furlough, with high cheer and encouragement, for he is to begin the erection of the long hoped for hospital in Jorhat at once, and with that equipment and the necessary help foresees a greatly expanded field of usefulness. If any one thinks that a medical missionary cannot be first and

foremost an evangelist, an hour's talk with Dr. Kirby—or an intimate knowledge of his work through the years—would make another think necessary.

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Another welcome caller was Dr. Frank G. Cressey of Ohio, who now has two sons in China—P. F. of Swatow, and George B. of Shanghai Baptist College. The latter journeyed by way of Russia and the Trans-Siberian to Lake Baikal, and then leaving the railway took an unusual and uncertain route through Mongolia and its vast plains to China's capital. He is now wrestling with Chinese in the Language School in Peking. Meanwhile, the father, justly proud that the traditions of a missionary family are being so fully maintained, is pushing the promotion work in Ohio where the organization is thorough and the purpose firm to raise the full apportionment and close the New World Movement program with honor bright.

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Then Prof. Prodan drops in with his smile to let us know that the Roumanian Department of the International Seminary at East Orange is very much alive; and incidentally to return some cuts which he borrowed from MISSIONS for use in the Roumanian paper he edits as a side issue. That the professor is as good an editor as he is teacher I shall have to assume until my knowledge of his native tongue becomes further advanced—being now in the grammar and terminal stages—but that he makes a bright-looking paper can be seen even through English-speaking eyes. We still have it in mind, by the way, to look into the derivation of that spelling, with or without the "u," and why. They are a sturdy lot, those Christian Roumanians.

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Which leads to the reflection that the International Seminary, under its scholarly and inspiring head, Dr. Frank L. Anderson, goes quietly and for the most part unobservedly on with its work of raising up Christian preachers and teachers for half a dozen nationalities dwelling among us, and for true assimilation needing nothing so much as this type of leadership. Those familiar with our foreign-speaking missions and churches realize that their future depends largely upon the kind of men who can be found for pastors, and their acquirement of an adequate training. The Seminary is doing its part, and it has an exceptionally devoted faculty.

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It is a fact worth noting that one of our Italian pastors was recently called into conference with members of the House Committee on Immigration, with regard

to the character of the inflow from Italy and the proper means of selection and regulation. His knowledge of conditions and his wise judgment were appreciated by men desirous of ascertaining the facts from all points of view, and he was able to render a real service to the country. His experience proves how widely useful a citizen a Christian minister can become by filling his place faithfully and overflowing it.

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It is a duty to warn parents against placing in the hands of their children the "Story of the Bible" by Van Loon, announced as especially for boys. This work, widely advertised and attractively printed for those who like bizarre illustrations, is in no sense a true story of the Bible. It is rather a travesty, inaccurate in statement, ignorant as to facts, and a most specious volume to give to boys or anyone else. It tosses aside the Scripture record at pleasure, makes the author absolute authority in all matters of scholarship, denies miracles and the supernatural, and all under the pretense of desiring to lead boys to read the real Bible. When there are really fine volumes, true to the Bible, such as *The Bible Story*, by Rev. James Baikie, which it was a delight to have come into the Sanctum, there is no reason for such a poor and harmful product as this.

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Speaking of books, the Editor has been much blessed of late by some of the new books that have come to his table. One of the most helpful is the little volume by President George E. Horr of Newton on *The Christian Faith and Eternal Life*, the Ingersoll Lecture delivered by him in 1923. It is a classic on this profoundly interesting subject. I do not know where one could find a more convincing statement of immortality as a cardinal principle of the Christian faith. For style of treatment, for scholarship, for language marked by nobility and beauty, this is a work to be studied by ministers; but far above these things in worth is the presentation of the great thoughts that uplift the soul. I feel under personal debt to Dr. Horr for this inspiring lecture. (Cambridge, Harvard University Press; \$1 net.) This is not a review but a tribute of thanks.

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I was much impressed by the statement of a friend who has been spending a few days in the city that he had never met so much open antagonism to Christianity and the churches. It was something new to him, and he found it in circles that had not formerly manifested any such spirit. If this be true, there is only one way to counteract it, so far as known, and that is by more positive Christian living on the part of those who profess to be the disciples of Jesus Christ. That is a witness hard to gainsay or travesty.

Going Home With Home Missions

THREE DAY EDUCATIONAL PROGRAM, FEATURING HOME MISSIONS, RECEIVES LIBERAL SUPPORT OF NATIONAL AND LOCAL CHRISTIAN AGENCIES

BY COE HAYNE

WHEN the Federation of Churches of Rochester, N. Y., invited the national Home Mission Boards through the Home Missions Council and the Council of Women for Home Missions to lend its aid in conducting a missions conference in Rochester somewhat in line with the conference held by the Foreign Boards a year before, the question naturally arose, "Where are the missionaries on furlough who will make possible a program?" The question was answered when it was decided to build an educational program and ask the secretaries of the various Home Boards and other students of our home problems to serve as speakers and the leaders of open forums.

It was understood from the first that the Missions Committee of the Federation of Rochester would set up the program. The local team largely responsible for the direction of the entire affair was composed of Mr. Herbert P. Lansdale, general secretary of the Y. M. C. A. of Rochester and chairman of the local Committee on Missions; Rev. A. E. Isaac, executive secretary of the Baptist Union of Rochester and Monroe County and chairman of the Conference Committee; Mrs. Clarence A. Macy, president of the Woman's Council of the Federation of Churches of Rochester, and Dr. O. J. Price, executive secretary of the Federation of Churches of Rochester. The meeting was held December 8-10, 1923, and was quite unlike anything heretofore undertaken by the national Home Boards acting unitedly.

Most interesting and inspiring was it to observe the Christian agencies of a large community like Rochester address themselves whole-heartedly to the task of creating a desire for and promoting a three days' program with home missions as the one theme, all working harmoniously through the office of the Federation of Churches. There was a local committee for every session of the great conference.

The program was built with reference to Rochester's local problems and was helpful to all ages and groups interested in the development of a civic and national Christian conscience. Beginning Saturday, December 8, at the First Baptist Church, there was a round table discussion for adults and young people, the subject being "The Coming Generation," led by Dr. William P. Shriver of the Presbyterian Board. Two simultaneous group conferences followed, one for young people discussing "For America—a Career of Leadership," led by Frank E. Gugelman of Rochester; and the other for civic and social workers of mature experience, ministers and other leaders in community service, led by Dr. Shriver and discussing

the subject, "A Christian Code for the City." Saturday evening, at Baptist Temple, representative groups of men from the churches of Rochester together with the visitors attended a dinner to consider questions arising from the growing complexity of the social fabric of America. Prof. Gilbert of Drew Seminary and Dr. Charles A. Brooks, of our Baptist Home Mission Society, gave addresses, their subjects being respectively, "Christianity Mastering the City's Life," and "The World Reach of Home Missions."

Sixty-seven representatives of Home Mission Boards spoke at the morning services of a majority of the churches in Rochester on Sunday. A young people's mass meeting Sunday afternoon was addressed by Dr. A. Ray Petty, pastor of Judson Memorial Church, New York City, and Miss Laura H. Parker, superintendent of emigrant work of the Council of Women for Home Missions. At six o'clock 150 young people from the churches, the Y. M. C. A. and Y. W. C. A., the University of Rochester, organized Sunday school classes, Hi-Y's, Christian Fellowships, Epworth Leagues and Christian Endeavor Societies, met at the Y. W. C. A. for supper, to listen to addresses by Dr. Petty, Miss Parker and Miss Jessie Dodge White, executive secretary of the Student Fellowship for Christian Life Service. Sunday evening the speakers of the morning gave addresses at services in Rochester and in communities outside of Rochester. With the entire range of home missions presented in 150 services, night and morning, December 10 was Home Missions Day for Rochester in very truth.

The two conferences Monday brought together many Christian workers. One was conducted by Rev. Thomas Burgess of the National Council of the Protestant Episcopal Church, on "New Americans," with special reference to work in foreign-language churches, community houses, institutional parishes, settlements and other socio-religious centers; the other was conducted by Dr. Paul L. Vogt of the Methodist Board on "Country Life Work," with the assistance of such authorities on subjects pertaining to American rural life as Dr. Warren H. Wilson of the Presbyterian Board, Prof. Ralph A. Felton of Cornell University, and Prof. Frank O. Erb, Ph.D., of Rochester Theological Seminary.

The luncheon Monday given by the Ministerial Union of Rochester and Monroe County, addressed by Dr. Alfred Williams Anthony, former executive secretary of the Home Missions Council and Dr.

John McDowell of the Presbyterian Board, was a popular feature of the conference, many ministers being obliged to eat elsewhere but returning later to pack the available space in the church hall to hear the discussions.

Monday afternoon a mass meeting for women and in the evening a general mass meeting were called to consider questions relating to the conservation of America's finest traditions, the saving of the nation's child life, and Christian cooperation between races. Interest in these meetings, which completed the three days' program, was assured when it was announced that the speakers would include Miss Alice Brimson of the Woman's Baptist Home Mission Society, Mrs. Thomas T. Bickett of Raleigh, widow of ex-Governor Bickett of North Carolina, and Dr. George E. Haynes, executive secretary of the Commission of Church and Race Relations of the Federal Council of the Churches of Christ in America. One of Miss Margaret Applegarth's delightful missionary plays preceded the inter-racial meeting Monday evening.

It was not assumed by Rochester people that the mere announcement of a program even of the dimensions outlined above and involving topics of such vital, up-to-the-minute interest would necessarily draw people in satisfactory numbers from the various groups representing the constructive agencies of Rochester and vicinity. The local Conference Committee met every Monday for many weeks prior to the event and planned the work that should be undertaken before the succeeding Monday's meeting. A skilled newspaperman of Rochester was employed and gave three weeks of his time under the direction of the Federation of Churches in the preparation and placing of copy covering the many details of the conference. The newspapers gave generously of their space, the managing editors of the four dailies in a helpful way counseling with the writers of home mission material how best to create a favorable atmosphere for the theme "Home Missions," two or three weeks in advance of the conference. The interest was cumulative. The last session of the conference gave evidence of this.

The sympathetic attitude of the newspapers was reflected in the following editorial published in the *Times-Union* of Rochester, December 8:

The frontier is at our door, the modern home missionary reminds us. The 'foreign field' has moved to the adjoining block.

The ends of the earth have converged at our four corners. The people of many races pour down our streets. We are reminded that only 32 per cent of the city's residents are white Americans of American parentage. Yet at a distance Rochester is viewed as typically American.

Rochester is typically American; at least that's the kind of reputation our old-

est citizens want Rochester to have and they are willing to help strive to attain it.

People in Rochester as in many other American cities of over 100,000 have the growing problem of living in right relations with races and classes. During a three-day conference the churches of the city are facing their responsibility in view of a changing social order. There is a desire upon the part of many religious and social leaders to know whether all constructive agencies are working together with the fullest understanding and the utmost efficiency.

The attempt upon the part of the Federation of Churches of Rochester to bring together at one time in the city representatives of all national church boards working in harmony with the Home Missions Council and the Council of Women for Home Missions to lead in important discussions is a commendable one. It is gratifying to observe that churches and the other forward-looking agencies are grappling with these problems which are insistently demanding a solution here as in other large American communities.

Practically all Protestant communions in Rochester united in the support of the conference. The spirit that lay behind the movement is revealed in a statement prepared by the Rt. Rev. David Lincoln Ferris, D.D., L.H.D., Bishop Suffragan of the Episcopal diocese of Western New York, and given wide publicity. It follows:

The approaching conference on home missions to be held in this city December 8, 9 and 10 has behind it a deeper motive than a series of isolated meetings and addresses. It is an attempt on the part of our leaders to interpret to the Christian people of Rochester, in a bigger way, the ideal of Christianity and the purpose of its Founder.

Christianity is a world religion, and our Master came to establish a universal empire in the hearts of men. For that reason no parish or individual church can justify its being simply by maintaining its own organization and living unto itself. "We are members one of another." There are parish problems and community problems which the church must gird itself to help solve. But also there are national problems and world problems for which the message and principles of Jesus Christ as interpreted and exemplified by the church offer the only permanent solution. Every movement which brings the churches of the community into united efforts, links them into closer fellowship, and interprets to them a common ideal, is worthy of their sympathy and support.

The Home Mission Boards of the various churches have chosen their outstanding representatives to come to Rochester to help us interpret in terms of national opportunity and service the meaning of our faith and the measure of our responsibility. We hope they may have our genuine cooperation and liberal support.

Admirable personal work was done by leaders of many groups of young people in Rochester in the promotion of interest in the young people's conference, the young people's mass meeting and the life enlistment supper. Indeed the fine attendance at all of the meetings was in large measure attributable to the enthusiastic support which the officers of the organized social and religious forces gave the conference many days in advance of the meetings. No finer example of this cooperative spirit can be cited than that manifested by the Council of Religious Education for Monroe County, the officers of which sent the following letter to 500 key members of Sunday school classes:

Dear Friend: You are a leader in young people's work and have their interests on your mind and heart. Hence, the importance of this letter to you.

More and more we are feeling that the determining factor in the progress of Christianity is the vision and strength of the coming generation. If leaders are needed now in the various fields, as they certainly are, where else shall we look than to our young people to come to the recruiting station? If the local church is to maintain its social and missionary program, who else is going to assure this if not our present young people?

Perhaps, in your own class, there are the future leaders of your church, perhaps of the great armies of the Christian church. However that may be, we shall certainly fail in our obvious duty to Christ unless we do all that we can to lay upon these young minds and hearts the real need and purpose of Christian service.

Beginning next Saturday the Home Missions Conference will offer a rare opportunity to accomplish this end. Just notice the program Saturday morning and Sunday afternoon. Will you not personally buttonhole some of your young people for these meetings? Remember, there is no charge or registration fee, for this is an educational conference.

And come yourselves, even if you must take time off to do so. Isn't it worth it? If you do not come to the Young People's Conference Saturday, consider the great opportunity of the conference on "A Christian Code for a City" and plan to take advantage of that.

A Letter from Rev. F. C. Wilcox of Ningpo, China

Since Mrs. Wilcox and I returned to China in December, 1922, we have seen the question of union with the Presbyterian Mission in high school work for boys taken up anew and satisfactorily solved. Beginning with the spring term we conducted together a Junior and Senior High School, enrolling 300 students and elementary schools attached to the High School enrolling at least 200 more. Thus the largest school in Ningpo is a Christian school.

The new school takes the old name of the city of Ningpo, Sze Ming, meaning The Four Brightnesses, referring to the encircling mountains. I have often prophesied that the school will add a new Brightness to the city of Ningpo and have suggested as its real name, Wu-Ming, The Fifth Brightness. We pray that it may have the inner light of Christ.

Close upon the heels of our return came a week-end of special meetings conducted by an able pastor of the Methodist Mission. The spirit of Christ was in the message and the boys responded, 29 of them asking for baptism. A week later a group of grave Christian boys and their teachers gathered in the chapel for the formal examination of the candidates. As each candidate arose he was questioned by his fellow students as to his knowledge of the Bible, doctrine and conduct. No board of deacons could have more seriously undertaken this task and certainly not as discriminatingly examined each boy with reference to his actual conduct among his fellows. The Christian students by majority vote recommended 23 out of 29 to the church for baptism. The deacons of the church wisely decided that they could not improve upon the examination already given and approved the recommendations of the teachers and students.

At one of the student prayer-meetings each one who desired arose and told the others why he became a Christian. Story after story contained one remarkably similar statement: "Pastor So-and-So came to preach. I heard his doctrine and believed." I was struck with the utility of preaching as a vital factor in these boys' religious experiences.

The transcendent beauty of Christ's character captures the boys' allegiance at an early age. As effective as your missionaries are in making known the New Life in Christ, their work is sadly handicapped by the great amount of attention and effort given to correcting the deficiencies in material equipment. As I survey the work of each year I conclude with a sigh, "Oh for the day when carpenters and masons and tinsmiths may pass out of my life, and students and teachers with their higher needs may more completely come in!"

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DR. H. B. BENNINGHOFF and his son were in Tokyo on September 1st when the first earthquake shocks came. He says: "The only sensation I can compare my feeling to is that of trying to change ends in a row boat on rough water. The roof of a neighbor's house was pitched over the fence in one piece into our front yard, followed by sections of brick wall two feet thick and five feet square. Our own home was spared serious injury, though most of it must be replastered. Our household goods which we had brought from America were burned on the Yokohama pier but our loss is slight compared with that of many of our friends."

Department of Missionary Education

Conducted by Secretary William A. Hill

THE JAPANESE AMBASSADOR SPEAKS

In the Calvary Baptist Church, Washington, D. C., Mrs. Ellis Logan, the chairman of the Program Committee of the Woman's Missionary Society, reports a meeting which was addressed by the Honorable Masanao Hanihara, Japanese Ambassador to the United States. She writes as follows:

"He gave us a splendid address, profusely expressing the appreciation of the Emperor and the Japanese people for the sympathy and definite help extended to them by the United States in their recent catastrophe and assuring us that it would never be forgotten. At his request a copy of Axling's *Japan on the Upward Trail* had been mailed to him and in a way he reviewed it, speaking in warm praise of its author. Not only all the Baptist churches in our city had representatives there, but other churches in Washington and suburbs studying Japan. After the address, denominational officers of the Congregational, Presbyterian, Lutheran, Episcopal, Methodist and Friends, as well as of our own denomination, lingered for over an hour to meet the Ambassador. He was introduced by Dean Wilbur, of George Washington University, under whom he had studied many years ago while in this country. The whole meeting was a remarkable success."

STUDY CLASSES AT STATE CONVENTION

A Missionary Education Secretary writes regarding Study Classes at the State Convention:

"The State meeting was very successful, the best we have ever had, and there was such a nice spirit. I have sometimes felt when the study classes came that it was like giving medicine to a child. They were loyal enough, those dear women, to take what was offered them, but they were not over-enthusiastic about it. This year things were different; they clamored for it. We had a very brief time for it, a little less than three-quarters of an hour at 8.15 and 1.30, on Wednesday and Thursday. That meant that the women had to get up extra early and cut their lunch hour short in order to attend. In spite of that we had 50 in the adult class and about 40 in the class arranged for the Junior leaders."

TRAINING TEACHERS

Mrs. C. W. Peterson, Missionary Education Secretary for Illinois, reports a meeting of the Chicago Association in which the annual "Model School of Missions" was held for the training of teachers. The attendance was 80, representing 23 churches. They were picked women

who were there for the purpose of getting the help they needed, not for entertainment.

At a recent meeting of the Mission Union, about 300 present, each of the Department Secretaries had a few minutes in which to present the work. Mrs. Peterson says: I was tired and not feeling too enthusiastic, but the conference was going fairly well when a woman asked me from the floor, "What would you do if two of the women in your study class could not speak English?"

I had to confess that I did not know what I would do; someone suggested that there was a chance to do some Christian Americanization. A little woman arose and said, "I will tell you how we do in our church."

"What church, please?"

"First Bohemian. The leader and those who can do so read the book in English, and then we have the discussion in Bohemian."

We all thought that was wonderful, and that if they could do it, any church in the denomination could have a study class if they made up their minds to do so. The woman who asked the question was the wife of the pastor of a Hungarian church in the suburbs.

AN EVENING WITH GREAT MISSIONARIES

Decorate the room with pictures of missionaries and scenes from mission lands. Before the meeting prepare slips on which are written well known sayings of noted missionaries with name of missionary and country from which he went. Have at least one quotation for each person present. Cut each quotation in two parts and scatter the cut slips on a long table about which the guests may gather. Let the first person who can put together two slips declared correct stand at the head of the line to be formed. Others line up as they match quotations. When all are in line the quotations are read in order. Then the guests are seated. The leader calls the name of some missionary. Some one who has been previously prepared tells an incident from his life or about his field of work. As many stories as are desired may be so assigned. In some instances the story of a Scripture passage in connection with the experience of some missionary or the singing of a hymn with an interesting story may be given. By a careful planning of program the leader may call names of missionaries so that the stories and hymns will be well interspersed. Keep the meeting informal and have as many as possible take part.—*Missionary Review of the World*.

WAKEFIELD HAS A MIDWEEK SCHOOL OF MISSIONS

Miss Florence Daland, of Wakefield, Massachusetts, writes of the success of their plan for a system of study whose published aim was "To enlist many of our church and community in a definite study of missions."

The school was scheduled to meet eight successive Thursday evenings, with a cafeteria supper for those who desired it at six o'clock, a study period from seven to seven-fifty, and prayer meeting from eight to nine. The discussion group for men, led by the pastor, took up "Creative Forces in Japan" under the heading, "The Mastery of the Far East"; that for women considered "The Debt Eternal" under the caption, "Making America Christian"; the young people studied "The New Japan" from the text book, "Japan on the Upward Trail," while the intermediate young folks considered "Bearers of the Gleam," from the book, "Comrades in Service." No registration fee was required nor were students compelled to own text-books, though it was strongly recommended that each person enrolled should possess one.

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PREACHING TO PRISONERS AND LEPERS

Shortly after his return to Reval, from Stockholm, where he attended the Baptist World Congress, Rev. Adam Podin, President of the Estonian Baptist Union, took his annual vacation and went to one of the islands in the Gulf of Finland. It so happened that a prison was located here and the governor of it having heard of Mr. Podin's arrival, came and requested that he preach to the prisoners. Accordingly on the following Sunday Mr. and Mrs. Podin conducted what was the first gospel service inside those prison walls. He writes: "It was a meeting that those walls had never seen before. The prisoners cried because of their sins and the message of salvation which I brought to them. During the twenty days of vacation I had twelve meetings and in addition traveled 70 miles in a carriage, visiting a leper colony and a Baptist church in the country districts."

Mr. Podin has 200 lepers under his spiritual care in several leper settlements maintained by the government. The poor creatures are isolated from the rest of humanity. In addition to holding preaching services among them and conducting communion, he occasionally finds it possible to make gifts of flour, sugar and other foods.

A VALUABLE GIFT MISSIONS

Send to a friend. One Dollar to 276 Fifth Avenue will do it as special offer.
A MONTHLY MISSIONARY
EDUCATOR



FROM THE WORLD FIELDS



The board of managers of the Foreign Mission Society announces the election of Dr. A. W. Rider to the position of field secretary of the Society. Dr. Rider has been in the service of the denomination for many years, and has had a broad experience first as district secretary of the Foreign Mission Society, later as joint secretary for the Foreign Mission Society and the Home Mission Society, and more recently as general representative of the Board of Promotion. In these varied capacities Dr. Rider has shown ability of a high order. He has the full confidence of the Board and of the constituency of the Society. Dr. Rider will retain his residence in Los Angeles, California, but will serve the Society as field representative throughout the whole of the middle and far West.

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IN 1913 there was one Baptist student in college for every 176 Baptist church members, while in 1922 there was a reported attendance of one Baptist student in college for every 95 Baptist church members. In order to meet the spiritual needs of these young men and women student pastors in our colleges have increased in the last ten years.

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MRS. FRANCES P. CAMPBELL, working among the Italians in Boston, reports a steady growth in many of the classes and several new clubs have been organized. The Working Girls' Club which seemed unsuccessful when it was started a year ago now has a membership of 20 and it is steadily growing.

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AT TONDO, in Belgian Congo, there are 50 outposts with 68 native teachers out of a membership of 892. The baptisms during 1922 were 168, and native contributions or the work amounted to 4,700 francs. The average wage of a laborer for a month does not exceed 12 francs. Thirty years ago not one of these people knew the Gospel story, nor their need of a Saviour.

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THERE ARE now about 10,000 Chinese in New York City among whom are many women and young people. The only church in New York's Chinatown is Catholic. There are three mission interests attempting to carry on their work under the most impossible accommodations. Kindergarten, Sunday school and preaching services are maintained, but there are absolutely no social or welcome

recreational facilities for Chinese young people. Rev. Lee To, the Baptist minister and missionary, has already brought about certain social reforms. The time is ripe for Baptists to enter Chinatown with an enlarged program of religious, educational and social activities, and with a building which will truly commend Christianity to the Chinese.

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MARION JOHNSON, a 1923 graduate of the Baptist Missionary Training School, writes from her first post in Central America: "Our life here is what might be called similarly different from that in the States. Our food is native cooked, served in American fashion, while our clothes are American fashion worn in the native style. After using both the addition and subtraction process I have decided that my first impressions are favorable, and I am very glad that this is the place designated for me."

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A RECENT hard rainstorm in Polacca, Arizona, wrought havoc with the roads, and threatened the artesian well which supplies the water for our mission and community house among the Hopi Indians. Fortunately the rain stopped just before the wash rose high enough to reach the well. The source of water for the mesa people was ruined with mud and sand, however, and this will throw many of them back on the mission for their supply.

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THE LATEST reports from Rev. William M. Young, pioneer evangelist and missionary in Northern Burma, show that during the last 18 months he and his assistants on the Mong Lem field have baptized 3,550 converts. Thousands more are asking for baptism. What 16 months ago was a heavy jungle has been transformed into a missionary compound with a chapel, a granary, 3 houses, 3 dormitories, and a large playground for the children.

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MRS. JULIA WHITEHEAD, Boys' Matron in the new Barnett Hall at Bacone Indian College, moved into her new quarters when the only furnishings consisted of bed springs on the floor and a brand new waste paper basket! "Man not only *wants* little here below," she writes. "I have proved that he *needs* little!" The new furniture is all in now, however, and consists of two chairs, a table, bed, mattress, springs and dresser for each room, all ex-

cept the mattress of steel with a beautiful golden oak finish.

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BROOKS HOUSE of Christian Service is living up to its motto—"not to be ministered unto but to minister." During the month of October 8,747 men, women and children visited the Center and were helped in some way by its Christian activities. The Sunday evening services alone totaled 1,017 for the month.

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ORGANIZATIONS and individuals in Rochester, N. Y., are rendering a real service in the promotion of the work at the Italian Baptist Christian Center by providing volunteer leadership for the club and class activities. Gymnasium leaders, sewing class teachers, music teachers and caretakers have been recruited.

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SINCE DR. CHARLES R. SHEPHERD, director of Chinese missions under appointment by the Home Mission Society, has written "The Ways of Ah Sin," the lives of some of the Chinese Baptists have been threatened by members of the tongs. Dr. Shepherd has made a clear exposure of the lawless activities of the tongs and has described the process whereby a great many Chinese are constantly deceiving the immigration officers.

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AT A RECENT meeting of the Foreign Mission Board Missionaries C. H. Tilden of Assam and C. A. Collett of Bengal-Orissa, owing to health conditions in their families, presented their resignations. These were accepted with sincere regret by the Board, for both missionaries had rendered valuable and faithful service on their respective fields.

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THE FOREIGN Mission Society is now receiving letters from Germany carrying unusual amounts in postage stamps. One recent letter from Hamburg had on the envelope stamps amounting to 30,000,000,000 marks, thus furnishing another indication of the fearful depreciation of German currency.

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THIS IS Miss Lucy Mansfield's second year at Bacone Indian University. She has 25 little Indians in her classroom, most of whom are Creeks. She has been able to learn a little of their language and it delights them beyond measure when a white person can speak even a little of their tongue.

MISSIONARY E. T. Thompson of the Japan Mission, at home on furlough, has been requested by the Board of Managers of the Foreign Mission Society to visit colleges and seminaries during the current year and to have charge of the correspondence with candidates for appointment as missionaries. Inquiries from prospective candidates should be addressed to him at 276 Fifth Avenue, New York City.

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MISSIONARIES of the Woman's Society on the first mesa in Hopiland have a daily average of 20 Indian callers a day. Children are brought along, and they are free to play with the games, toys and picture books which kind friends at home have provided. Sometimes medicines are wanted, sometimes soap is needed for a bath, again advice and prayer are sought in some crisis, and often the Indians call just for conversation and good cheer.

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A RECENT letter from Missionary Zo D. Browne reports that during the summer months Jamshedpur in India where he is stationed, had 20 days of the most terrific heat ever known. Fourteen people were prostrated. February is a good time for the readers of MISSIONS to think of such climatic conditions.

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MR. J. H. COVELL visited Yokohama soon after the earthquake and wrote: "Words fail to tell of the appearance of most of Yokohama. All the central part, except one station and I think a bank, is destroyed and the city looks like a plain with just heaps of debris here and there. Nothing but the stone gate of the shrine next door indicated where our house had been. At our Mabie Memorial Boys' School there is only a heap of ruins, as the concrete main building went down with the first shock, killing two teachers and a janitor, and then the fire came up from beneath and burned all that was left and inflammable."

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MISS CAROLYN RICE, a missionary of the Woman's Home Society, writes, "My commission reads, 'Missionary to the Italians, Poles and Jews in America,' but many a Russian, Syrian, Greek and Portuguese child knocks at the door of our mission." There is no place here for the old, selfish slogan, "America for Americans."

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THE CONSECRATED SPIRIT of missionary workers is revealed in the following extract from a letter: "In the balmy climate of our station our strength has kept up so we can stretch our term another year without danger of breaking down. Certainly we never worked harder than we do here and we have the joy of seeing our work prosper under our hands. On Sunday morning I sing, 'Welcome, sweet day of rest,' and then start in for the seven ser-

vices of the day. I am young yet, only sixty-seven years old, and stronger than when I landed on the field thirty-four years ago, so what can be accomplished is a question of time rather than of strength."

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THE West China Union University is the only Christian school of its grade doing work west of the Yangtse Gorges. It is at the logical and geographical educational center for 100,000,000 people. Here at Chengtu are located the main government schools of Szechuan. Many of the county middle schools are also located here. On this Chengtu Plain have lived and flourished some of the greatest rulers, poets and historians of China's history.

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A YOUNG MAN, who recently came to the United States from Italy, joined the class in the English language, at the Mariners' Temple. He was invited to attend the prayer meetings and preaching services conducted in Italian. He soon became a Christian. He then related this incident. One day, while still a boy, he found on the street in Italy a small silver crucifix. A voice within seemed to tell him that if he would pick up and carry it always with him it would protect and keep him. After he had been coming for sometime to the Temple he lost it. He did not have any regret, however, for he said, "I have lost the god of silver but have found in its place the Living God, through the Bible and through the church."

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THIS YEAR marks a great event for the home mission work in Central America. The first eighth grade class of the Baptist College at Santa Ana has been graduated, and the boys and girls were educated along teacher-training lines so that they will be able to step into positions in the school next year. This is the sort of native leadership we are aiming for.

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SCOTT HALL, one of the Baptist buildings in connection with Waseda University, was practically unharmed by the earthquake, except for the damage done the auditorium by the falling of a part of the tower. Work can go on there as soon as school begins. The Japanese army placed guards around the building at first for protection and later it was turned over to the government for refugees.

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AT A NEW church in Santiago, Cuba, organized about three months previously by Rev. Juan Carmona, Rev. and Mrs. Fred J. Peters began their first evangelistic campaign upon their recent return to the Island. The field was well prepared, Mr. Carmona having given up his business that he might devote all of his time to preaching the gospel. The meetings were held in the large basement of the house where the pastor lives. There were at times as many as 200 people who crowded

into the room to hear the old story while 80 attended the preliminary prayer meetings, the Christians giving themselves whole heartedly to the cause of saving others. During 15 days the meetings continued with the result that 140 persons accepted Christ as Saviour. At the present writing Mr. and Mrs. Peters are conducting another campaign in a new church at the north end of Santiago while the revival under Mr. Carmona continues.

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FROM JAPAN comes the following message written by a Japanese student to Rev. Jesse R. Wilson, one of our missionaries: "A thousand million of money are not too dear if the loss of the amount can bring the two nations to a better understanding, though I am sorry many lives were lost in the catastrophe. When I saw in a Japanese paper a photograph of some American girls in Japanese dress with lanterns in hands joining in a demonstration of 'Japan Needs You,' and read the sympathetic words written on the board behind the girls, I felt my eyes moisten with something which I can't explain. It was gratitude for the timely expression of true friendship!"

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ENCOURAGING reports continue to come from Rev. William M. Young. He writes: "Since the beginning of last dry season about 25 new chapels have been built by our converts, most of which were in villages which had never had a chapel. Four of the nearest villages, spurred on by our building, tore down their old chapels and built much better ones. It is estimated that in three sections 3,200 households are asking for baptism, that is, about 10,000 baptisms, on all of which, of course, we cannot absolutely count. Were we permitted to tour and labor unmolested, we have every reason to believe we would have the greatest ingathering we have ever had."

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DO YOU KNOW that there are still Chinese women with bound feet here in civilized America? A missionary of the Woman's Home Mission Society in Locke, Cal., writes that the people of that vicinity still wear the Chinese form of dress, too, and speak very little English. Here is a big field of endeavor for our fine new Christian Center.

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REAL PROGRESS is being made at Kengtung, Burma, where Dr. A. H. Henderson is now stationed with his wife and son during Mr. and Mrs. Telford's furlough. A new school for Shans already has 22 pupils. Dr. Henderson says: "The school shows every sign of becoming a large and powerful influence. The hospital work gains steadily in favor. The bazaar services are helpful. From 60 to 80 people gather every bazaar day and listen with such close attention that we feel the message is going home to their hearts."

HOUSEKEEPING in India has many problems. Missionaries there have to contend with persistently trespassing live stock, ventilated roofs during the rainy season, ruthless white ants and dishonest servants. Rev. E. Bixler Davis writes: "Our cook does not understand English nor does he read Telugu, so we have some difficulty in explaining to him our ways of preparing our food. Mother gave us a book of Telugu recipes and I use the following method with the cook: Our nurse reads to me a recipe that seems good, then I explain it to the cook. If he doesn't comprehend my missionary Telugu, our nurse reads the recipe to him. Usually he understands but sometimes we have been greatly surprised at the results. For example, once we expected bread omelet and got pancakes!"

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THE VARIED WORK of a colporter-missionary is difficult to define but a single incident in the life of one of these workers may be wonderfully illuminating. Rev. P. E. Nystrom, whose territory in North Dakota lies west of the Missouri River, held a simple way-side service in the home of an aged Norwegian couple, recently, during which he had the privilege of reading to them out of their own tattered New Testament, a part of which was missing. As the couple were 60 years of age when they came to America ten years ago it has been quite impossible for them to acquire the English language. They were glad to pray with Bro. Nystrom and earnestly invited him to return.

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A SPECIAL evangelistic effort, followed by baptisms in every Baptist church in Vermont, is the aim of the Committee on Evangelism in that state. The plan of the Committee, of which Mr. Henry Bond is chairman, includes the appointment in every association of a layman whose duty it shall be to secure one layman in each church to cooperate with the pastor in the carrying forward of a special evangelistic campaign within the church. This movement is reported as a direct outgrowth of the New England Conference on Evangelism held in Tremont Temple, Boston, under the auspices of the Department of Evangelism of the Home Mission Society.

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MISS ADA POSEGATE and Miss Esther Brown, missionaries of the Woman's Home Mission Society in South Chicago, are delighted to carry on their work this winter in a newly bought and remodeled building. It is a strong brick house with three floors containing gymnasium, kindergarten, club rooms, assembly room and library. One of the most interesting features is to be a model housekeeping apartment with modern cooking equipment so that the little foreign girls of the neighborhood may learn all the home arts in attractive surroundings.

NEWS DISPATCHES late in December stated that Puebla, where the Baptist hospital and school are located, was the center of a struggle between the rebel and federal forces of Mexico. The outcome of the Puebla battle did not seriously affect the life at these institutions. The Home Mission Societies, both General and Woman's, report satisfactory progress at Puebla during recent months.

They Died as Heroes Die

The loss of life in Tokyo was appalling. Perhaps it will never be known how many perished as the devouring flames fanned by high winds chased their victims from lane to lane until it caught them. There is one spot in the Honjo Ward which will be pointed out for generations as the death spot. On one ten-acre piece of open ground, 32,000 were burned to death. The place where they thought safety lay turned out to be a death trap for the fire surrounded them and the tongues of flame licked over and consumed them. The only survivors were a few who fell with their faces to the ground and had their bodies covered by others who fell on top of them. The sister of Tada San of Fukagawa was one of these survivors. All night long she lay unconscious under a great pile of dead, but in the morning when men came to remove the bodies she recovered consciousness. Her clothes and her arms were burned, but like one risen from the tomb she escaped from that charnel house. In the last terrible moments when the flames were upon them, many men who had not the law of God did by nature the things written in the law, for they called out, "Let us save the women and children." And so saying, with their last remaining strength they thrust the children and women to the bottom of the pile, and protecting them with their own bodies they died as heroes die.—*William Wynd*,

THE BAPTIST Christian Center for Negroes in Cleveland has an enormous field for doing good. It is the only agency which gives aid to Negroes who have just entered the city. Other organizations exist but do not give help of any sort until the newcomer has established a year's residence. In the last quarter 3,658 Negroes have attended the various activities of the Center.

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REV. JOHN A. HOWARD, writing from Bengal, says: "The summer has been extremely hot. At times the hinges on our camp cot were so hot at noon that we could hardly touch them. The butter in our lunch basket became liquid. Our eyes and cheeks burned just as they do at a time of high fever. In one house where

we stayed there was about a foot of space between the thatch and the top of the mud-plastered bamboo wall. Through this gap the burning air poured in like lava. This made life too interesting even for the spiders on the ceiling, so they fell on the white man below giving him a sting of assuring welcome."

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ANOTHER indication of the cooperation of Home and Foreign Missions came in a response to the appeal for funds for missionary reconstruction in Japan. The Baptist churches of the Eastern Cuban Mission forwarded \$423.69, and the Baptists in Porto Rico, \$122.02.

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MORE THAN 2,000 Baptist pastors sent in applications to the Foreign Mission Society for complimentary copies of the 1923 Annual Report.

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THE JUDSON Memorial Baptist Church in New York City, built in 1893, conducts services of worship in three languages, English, Italian and Lettish. More than 45,000 Italians live in this congested New York district. The church also conducts a neighborhood house, a day nursery, a kindergarten, a health center with 13 weekly clinics, and various social and religious clubs for boys and girls.

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INQUIRIES have been made as to the oft-repeated statement that in one place in Russia on one day more persons had been baptized than on the day of Pentecost. Dr. J. H. Rushbrooke while in Russia learned that this rests upon the official report of Messrs. Petroff and Fastoietz, representatives of Siberia to the All-Russian Baptist Union. The exact date is not on record, but the year was 1921, and the baptisms took place at a village near Omsk. At Slavianska, in the same neighborhood, very large numbers were also baptized in 1920 in the course of a three days' convention at Whitsuntide. Many hundreds of candidates were then presented for examination and baptism, which was almost continuously administered.

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MRS. THOMAS HILL, of Belgian Congo, writes: "A word about specific gifts. We are using them, but since we are working for self-support in this station, I trust that friends will be kind enough to turn all extras into the regular channel and give in that way only."

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After a prolonged illness Rev. C. M. Gardner of Oakland, California, died October 30, 1923. He was appointed as a colporter-missionary November 1, 1912, and until his death was a faithful and devoted worker, serving under the commissions of the Publication and Home Mission Societies.

News and Notes from the Missionary Societies

THE HELPING HAND

Edited by Helen Barrett Montgomery

A WORD OF APPRECIATION

"How we did appreciate all the bandages, wipes and dressings the White Cross Women have been sending! I don't know what we would have done without them! How thankful we were for the monthly supply of rubber gloves the Wayland W. W. G. Girls of Philadelphia have been sending! Dr. Lesher and I both want to thank the W. W. G. Girls and to let them know how much their loyalty has meant to us and the work! We surely are grateful for their faithfulness."—*Dr. Mabel Grier Lesher, Kityang, S. China.*

THEIR PRAYERS ARE ANSWERED

"Two little children from one of our larger Christian villages had been praying for a whole year, every night, that God would send them to school. In reply to their question 'Papa, does God answer prayers?' their father had told them: 'Yes, God answers prayers in time if you keep praying.' And thus had followed this year of prayer. He came in to Miss Phillips and said, 'What shall I do? I can't afford to send them and yet I can't bear to disappoint them.' So we took the children into the school, and they were so happy that they couldn't eat or sleep. The record of their first year was so excellent that when the father could do nothing to help them the second year, the school took over their support. I never saw happier children in my life."—*Gertrude E. Teele, Rangoon, Burma.*

SENDING THE FACTS FOR DRESS

Tokyo, Nov. 16, 1923.

Dear Mrs. Montgomery: Ever since our Japan Mission Meeting I have been intending to write you and send you the enclosed poster from the pen of our cartoonist. Much emphasis was put on sending the Secretaries and Board Members FACTS, keeping them informed on everything of interest. One speaker, referring especially to the work of the Woman's Society, urged that our missionaries would send you facts; we might be too much rushed to dress them up in fancy language, leave that to Mrs. Montgomery, she would dress them up in fine shape—send her the bare facts!

We all thought it a fine speech, and applauded the sentiment, but we were none the less a bit surprised the next morning to find this suggestive cartoon on our bulletin board. I thought it was too good to go to waste without your seeing it, so "copped" it to send to you.

We have been deeply touched by the instantaneous response of the American people to the great humanitarian call of the Red Cross. It has made a wonderful impression on the Japanese people, has done more to ward off a possible conflict with Japan than a thousand battleships. There have been days when being an American was not a popular job here, but it's great to be one now! Tokyo is rallying wonderfully, Yokohama recovers more slowly, but is coming on. We shall have some wonderful cities here some day. You will have to come again to see them. The Japanese have been wonderful through it all. And so too the missionaries. Cordially yours,

CHARLES B. TENNY.



WANTED:—More bare facts for Mrs. Montgomery to dress.

FROM MISS WINIFRED ACOCK

2 Nakajima cho, Sendai, Japan,

October 31, 1923.

My dear Friends at Home: Among the many things for which I am thankful these days, two stand out as especially worthy of gratitude! First, that I belong to such a country as America, and second, that I am privileged to work among such a people as the Japanese! Of course, neither our dear United States nor this country is always free from blame; neither always lives up to the highest standards but certainly such a time as this has served to show the best of both nations.

It is good to be an American at any time, but oh, how proud we all are now of the way our country has come to the relief of the distressed people here. The response that has been made everywhere is wonderful. I am myself enjoying the benefits of some of the provisions sent and of the blankets that have come in such numbers. When I read both here and from home reports of the large gifts, I feel so proud of America. The Japanese people themselves appreciate very highly the generosity that has shown itself in the prompt measures taken for their relief. They seem especially appreciative of the fact that America sent of her best without making any distinction of persons. The other day one of our missionaries received a letter from a young Japanese school boy of about seventeen, who said that when he

saw in an American paper a picture of American girls in Japanese kimono collecting money in the streets of our large cities and bearing signs "Japan Needs You," and when he read the words of sympathy expressed in the paper for his people, his eyes filled with tears. He added it was not mere sentiment, it was real gratitude for all America is doing for his nation. He said, "There are many other Japanese boys I know that feel the same way about it."

We had felt that the Mission Boards would be so overburdened with the task of raising the money needed for all the many kinds of work carried on in many lands that this additional burden would seem too much, that they would be almost stunned. It is certainly heartening to hear of all that the churches are doing to lift this extra weight. One church, I hear, has even put off its plan for building a new church for itself and is bending every energy toward rebuilding the destroyed churches of this land. We hear rumors, too (may they be more than rumors!), that America will not be content with immediate relief for refugees, but will build some lasting memorial, such as perhaps some of the primary schools of Tokyo. Think what it would mean to the friendship between the two countries, if the little children in the capital of this nation could be taught in the future in buildings put up by "Friendly America."

It is good for the soul too to see the brave way in which these people are facing the future with determination to carry on, and to improve their lives in every way. It is not merely a question of getting food and clothing even in such a time as this. Not only are those who have not been hurt by the disaster caring for many relatives and friends who have, but every effort is being made everywhere that the youth of the land may go on with their education, and even in devastated Tokyo and in parts of Yokohama, schools are opening with almost no equipment, and students who have nothing are being sent back by friends and relatives. In our own school one class of fourteen girls is paying the tuition of one who could not otherwise come this year. This in addition to over 900 yen given for the needs of girls in a sister school in Kanagawa. All the girls are sewing and knitting continually for these other girls who are in distressed sections.

In a letter I received a few days ago is this sentence, "I am wondering if this calamity will make it hard for you and others like you to teach the love of God to those who are strangers to faith." I cannot say how it will be in every case, of course, but I do not fear that result in any great degree. These people are not blind to the help the Christians have received

to bear up at this time; they have seen that Christ means everything to people in time of distress as in times of joy. They have also been brought face to face with the fact that the spiritual more than the material is really worth while. Perhaps some of you have heard that among the thousands of people who perished in one building in Tokyo there were 200 who were saved. In this number were some Christians. An old Christian woman led the people in prayer until her voice gave out, then a Christian policeman took it up. I had a letter the other day from a girl who was in one of the tall buildings in Tokyo at the time of the quake. She told how her fear gave way to calmness and trust after she had lifted her heart in prayer to God. I feel sure that such experiences of the ever present help of our God will not only strengthen the Christians of this land but will lead others to seek Him. With gratitude for all your sympathy, help, and prayers, sincerely,
Winifred M. Acock.

PROGRAM ON OUR WORK IN THE ORIENT
Witnessing in Love for Youth—our future witnesses.

Sentence: "With God's help and through His guidance, I shall carry His message out to whatever He has for me to do in Iloilo."

—An Appointee.

PHILIPPINE ISLANDS

Key Word: "Love"

1. Song and Scripture Reading.
2. Study Introduction, page 184.
3. The Influence of Dormitory Life at Bacolod, page 186.
4. Iloilo and Types of Work, pages 188-190.
5. Who's Who at Capiz, page 187.
6. Jaro and Industrial School, page 189.
7. "Going Some" in the Auto-bus, page 190.
8. Song and Prayer.

THE STORY OF UCHIDA SAN

A young old woman—such is our Uchida San, the first woman in Japan to be baptized into our church and the present active and efficient matron of the dormitory of the Sendai Girls' School. Born in Tokyo of an old aristocratic family, Miss Toroyama, whose father was a samurai of the Himeji lord, married while quite young, a Mr. Uchida, who was also a retainer of this feudal lord. One child, a daughter, was born to them, and while she was quite young and the mother only twenty-seven, the husband and father died. In this time of sorrow and loneliness, Mrs. Uchida became interested in Christianity through her mother, who up to a short time before had been a most ardent Buddhist, shaving her head and following all the rites and customs most diligently. One Sunday she entered a little Presbyterian Church and there found what her heart had hungered for—God.

She then told her daughter, Mrs. Uchida, who was trying to find God by worshipping at different shrines and temples and praying to the rising sun. She went with her mother to church and she also found Him, who said, "If ye seek me with all your heart, ye shall surely find me." Every Sunday she walked five miles, as there were then no street cars in Tokyo, to this Presbyterian Church.

A desire was growing in her mother's heart to educate her little child to be a Christian worker and possibly the wife of a minister. With this in view, the Presbyterian missionary introduced her to Mr. and Mrs. Arthur, Baptist missionaries, living in Suruga Dai, Tokyo. Mrs. Uchida with all her aristocratic training, for the sake of her daughter, put her "pride in her pocket" and asked these foreigners to let her do any kind of work in their home if they would only teach her little girl. They soon found out what a well educated woman she was and soon promoted her from nurse maid to a teacher of Japanese.

One Sunday, the first Sunday that Miss Kidder and Miss Sands were in Japan, Mrs. Uchida was led into the Kanda River, a place near our old Suruga Dai Girls' School, and there, through baptism, openly confessed her strong faith in the hated religion. Crowds of passers-by stopped to see the strange sight of a foreign man and a young Japanese woman walking into the water and drew the only conclusion within their knowledge, namely that the two were committing suicide.

Mrs. Uchida's older sister who was married to a high government official wrote her to give up this western religion and to quit living with this foreign family, else she need never come to their home again. The new Christian's answer was: "I can never throw away my religion, hence I will have to give you up." Four or five years later the family all became Christians. From this one Christian in the family, the number of relatives now professing Jesus Christ is over seventy. And not alone in her own family has she been the beacon light but as Bible woman working with Miss Kidder, Miss Sands, Miss Whitman, and Miss Buzzell, she has proclaimed the glad tidings far and wide throughout Japan. For 23 years she has been the mother to our dormitory girls. At present there are about 90, and her hands are full, keeping the accounts, superintending the servants, seeing that rules are obeyed, and nursing faithfully the sick. One of the girls thus sums it up: "Our kind dormitory grandmother laughs with us in our joys and cries when we tell her anything sad."

She celebrates her 77th birthday this fall and as the Chinese characters for 77 mean happiness, the graduates are planning a celebration for her. The daughter for whom she worked and sacrificed, fulfilled her mother's prayer by marrying a devoted pastor. They are now urging her to give up this active service and live with

them, but I am glad we can close our 59th anniversary with our first Christian woman still giving us an example of faithful, loving and cheerful service.—*Thomasine Allen, Sendai, Japan.*

TIDINGS

Just a Shoe Cobbler

BY A CHRISTIAN AMERICANIZATION WORKER

"You wait two minutes; I have him ready." We therefore took the one chair in the tiny shop to wait for "him"—"him" being our sick shoe! The place, in spite of its small dimensions, was equipped with a large, efficient piece of repair machinery and was a veritable beehive of activity. The soft-eyed father, a grown son, and a twelve-year-old replica of the senior members of the firm, were evidently responsible for the output.

"Have you been in America very long?" we asked conversationally by way of a start.

"Oh yes, nearly 33 years. I got my papers quick as I could and I voted here 26 times already. Oh yes, I been in this place nearly 20 years now."

"This little boy—is he yours, too?"

"Sure, I got eleven children—six sons in the big war. I fight for America, too, if I not too old. All the boys come home—some married. Those 'slacks' you read about in the paper—they make me sick. No 'slack' in my family. Don't need government to make my boys good Americans. No! no! If they no good I fix him myself. This good country—not all mans in country good, not all mans in government good, but *country* good. I fight for it myself."

His brown eyes flashing as he pegged away on the shoe, he told in his broken but expressive English an Italian story of politics so full of sound philosophy and humor and applied so aptly to present conditions in America as to take one's breath away. Such loving loyalty to this, *his* country, and yet such a kindly analysis of some of its ailments and so sane an idea of the remedy! It was more than one can hear from many an American in high places.

"Your little boy seems to know how to do everything. Does he go to school?"

"Yes, he in sixth grade. Go to school every day. But he work here until nine o'clock at night and every Saturday. He like to learn business. Keep him good too. Little while ago he get smart on his mama—she know no English, you see. Big boys not get smart—but he! So mama say to me, 'Papa you teach me the English so I know what he say.' So I tell her some, she go to night school some, now he no more smart on her. You come see my wife. We got nice place. Mama and

the two girls run the store we got, too. Come Sunday maybe. We glad to see you."

As we left the busy little shop we were happy over the real heart interest the shoemaker showed in this, his country. How eagerly he responded to a slight friendly interest. We have the beginning of a fine American friendship now.

Do you know *your* shoe cobbler?

THANKSGIVING DAY AT BENEDICT COLLEGE

The Thanksgiving Service was held in the chapel and the address was delivered to the students by the superintendent of the city schools of Columbia. I'm sure no speaker ever had a more attentive or responsive audience. Announcement was made of the thank offering of food made to the Old Folks Home by the students.

Then the happy surprise, which had been kept to be announced on that day, was made public by President Antisdell. The school had received from the General Education Board \$97,500 for two new buildings. The students changed the words of one of the old Negro spirituals, "Good News, Chariots Coming" to "Good News, Buildings Coming," and how beautifully and with what a spirit they sang it. Anyone who has never heard a group of the colored people sing some of the "spirituals" has something in store for him.

After the thanksgiving service the audience remained to welcome the students and football team from Claflin University, who were just arriving. Then the fun began, and there was through it all such a friendly spirit of rivalry. There were humorous speeches from representatives of both schools. Then came the school yells and if any boys and girls from white schools can put more enthusiasm into their yells than those boys and girls did, I've never heard them. In the afternoon came the football game between Benedict and Claflin, Benedict winning, 19 to 0. It was the last game of the season and a fitting climax for the day. Not a score had been made against the Benedict team during the season and they had also won the Georgia-Carolina League Cup.

I had just come to the college as a new teacher a few days before. When Thanksgiving Day was over I realized not only was the work going to be very interesting, but very, very worth while.—*Elizabeth Cady.*

THE HAPPIEST CHRISTMAS

Some few weeks ago a letter was received at headquarters from Mrs. Nellie L. Bishop, for 24 loyal years a missionary among the Negroes of Chattanooga, Tenn., requesting a published appeal for Christmas gifts for her field. In part she said, "I want each Christmas nicer than the last one for I feel that there are fewer and fewer of them ahead." Just five days before Christmas she was called home to receive her reward in the City whose

Builder and Maker is God, to her happiest Christmas—her victorious New Year.

Many there are to mourn her loss. Those who knew her at headquarters over a long period of years as well as her beloved colored friends in the South are particularly sad to lose the touch of her hand in the busy pressure of everyday life. But well they know that the influence of her life will go on, continuing to mold and uplift and inspire souls for God. Even as Johanna P. Moore is not a lost or forgotten factor in the Christian life of the Negro, so will the name of Nellie L. Bishop grow sweeter and more influential as the years roll on.



MRS. NELLIE BISHOP

And now listen to just a few of Mrs. Bishop's own words as she speaks of her life and her people: "As to my experiences in the work—I have been happy and blessed far beyond my brightest expectations. I think that the greatest source of strength I have had, the one thing that has kept my courage from flagging at any time, has been the absolute conviction in my own mind that I am where God would have me to be, and that He 'who worketh in me to will and to do of His good pleasure' will not allow the work to fail but will be with me even unto the end. Of my love for the work and the people I do not know how to tell. I find nothing that I can do for them tiresome or irksome, and I believe that in the heart of many of them there is a warm corner for me."

AN INDIAN ECHO LUNCHEON

It was really more than a luncheon for it constituted an outdoor Thanksgiving banquet! The Mono Indians of Northern California on our home mission fields at Auberry and Sycamore attended the great Bible and Missionary Conference at Fresno. They sat throughout the services rather stolidly and apparently unim-

pressed. Several of the speakers wondered just how much they were really absorbing and how much good the addresses were doing. Yet back they went to their homes, bent on retelling to the rest of their tribe the great Bible truths they learned at Fresno.

The celebration was arranged for Thanksgiving Day, surely an appropriate time for our first native Americans to come together and renew the past. They began arriving before nine in the morning, and by eleven about 100 of them had gathered with their picnic luncheons. One of the little Mono girls told the story of the very first Thanksgiving Day. Then came a wonderful series of testimonies from men and women, girls and boys, as Indian after Indian opened his heart to tell what God had done for him to make him thankful that bright holiday morning. Hymn followed hymn of praise. The Indians were especially reverent as reports from the Bible and Missionary Conference meetings were made, and stewardship of time and money was discussed.

A royal feast at long tables out under the trees followed the meeting, and the afternoon was spent in playing the famous games at which Indians excel. The last ones trudged away reluctantly at five o'clock, leaving two tired but happy missionaries to put things to rights after a profitable day.

DISCIPLINE AND THE CHRISTIAN CENTER

"I like my Annie come by your house," said an Italian woman to the headworker at a large Christian Center in a prominent city. "She wash her hands before eats and no more say bad words."

"Johnny no more sass me back when I tell him to do things," said another foreign mother. "He good boy now and say grace before meals."

And a Christian Americanization secretary writes of a trip up the hill to a Christian Center on the western coast: "As I puffed along a swarm of most unpicturesquely dirty youngsters followed me yelling, 'Gimme a penny, lady, gimme a penny.' I did not respond to the demand and as I neared the Neighborhood House, the most impish of them all yelled out, 'Gee, if she's goin' in there let's beat it. The woman in there don't let us ask for pennies. Bet I ain't goin' to get her down on me so I can't go there no more.' And they scattered in all directions. It was quite evident that the wild little arabs valued the opinion of the lady missionary of the Christian Center. I envied her the opportunity to get into the hearts of these street urchins."

Christian Centers meet a new need in missionary endeavor. Properly equipped and manned they solve the big problem of ministering to the whole man—body, soul and mind. Cooperation is a positive necessity in these busy and highly organized days, and random, scattered attempts at Christianizing America are as much out

of date as the old Guild orders which were replaced by the modern, cooperative factory or manufacturing plant. You ought to know more about these Christian Centers. A good start would be the new Rankin Christian Center pamphlet, which may be ordered through the Literature Department of the General Board of Promotion at 276 Fifth Avenue, New York City, for five cents.

FROM THE FAR LANDS

HE GAVE HIS LIFE FOR AFRICA

Details regarding the last illness of Dr. A. Sims have just been received in the offices of the American Baptist Foreign Mission Society. This great missionary doctor and pioneer in the Belgian Congo, who died at Birmingham, England, on October 22, was such a modest and reticent man that not until after his death did the Foreign Mission Society learn of some of the many honors that had been conferred upon him. In a very real sense Dr. Sims was a pioneer in Congoland. As a representative of the Livingstone Inland Mission—whose field was transferred to the Foreign Mission Society in 1884—Dr. Sims first set sail for the Belgian Congo in 1882. At that time it was practically an unexplored country and with difficulty Dr. Sims penetrated over 200 miles to Stanley Pool where he met the well-known African explorer, H. M. Stanley.

The medical training of Dr. Sims was of the highest order. At the University of Aberdeen in Scotland, he received his B.M., C.M., and M.D. degrees, and from the University of Birmingham his D.P.H. (Doctor of Public Health). He also held the Certificate of the London School of Tropical Medicine and during one of his few furloughs he spent three months in medical study in Vienna. As a medical man Dr. Sims was famous throughout the region and his skill was signally recognized. In 1920 he was decorated by the Belgian King because of his conspicuous service in the colony. He also received from the French government the Cross of the Legion of Honor in recognition of the medical service he had rendered the French. One writer said that probably no other one person saved so many lives in the Congo as did Dr. Sims. For several years he was the only doctor in the whole region. The length of his service—from 1882 to 1922—far exceeded that of any other medical man in all the Congo.

Dr. Sims was a man of many talents. During his earlier years he helped reduce to written form the dialects of several tribes. He was an acknowledged authority on the dreaded haematuric fever and was the author of the treatise, "Malarial Fevers of the Congo." He was also a good linguist, speaking French, German,

Italian and several West African dialects with fluency. For more than twenty years in the capacity of mission treasurer and agent for Baptist missionaries Dr. Sims served at Matadi, the station which has been called the Gateway to the Congo because it is the port for all passengers and freight into the interior. The Congo Secretary of the English Baptist Missionary Society says: "Dr. Sims was one of the most notable figures of the Congo and many weary travelers, including myself, shared his hospitality and profited by his advice and counsel, derived from his unique knowledge of Congo conditions and his expert medical training and experience." A friend wrote: "It may truly be said of him that he gave his life for Africa."

THE NEW YEAR AT SHANGHAI COLLEGE BY VICTOR HANSON

Now that the rush due to the opening of school has somewhat subsided, we wish to write our many friends of the opportunities for work and service that have come to us here. Our enrollment this fall has completely broken all former records. We began classes two weeks ago and according to rule, no more students will be allowed to enter. We have a total of 660 students on the campus, 300 of whom are students in the academy department and 60 are students in the subfreshman class, a class opened to academy graduates who for some reason or other are unable, as yet, to carry on college work. Of the 300 college students, 35 are young women. As most of you know, we became a co-educational institution about three years ago. These students come from all parts of China, the majority of them from the nearby provinces. Perhaps the larger number come from mission schools, but we also receive many from Chinese government and private schools.

During the past year our academy plant has been enlarged and we begin the year with the academy as a unit distinct from the college department. The two buildings are already full to capacity, as are the college dormitories, and the opportunities for work in this department are practically limitless. The Woman's Hall is completed and in use and is a source of great joy to the young women, located, as it is, alongside of the college campus. The girls enjoy their own grounds overlooking the river where there is room for all their outdoor activities—tennis, walking and games. In the course of time it will be beautified with trees and shrubs and flowers, as the old campus now is.

We wish you could all have been here at chapel the morning that school was opened. Our chapel is a part of the oldest building on the campus—Yates Hall. It seats about 400 students. Over 600 students were present and, of course, not even "standing room" was left. When we looked about the room there was an air of newness in the place for the woman's

auxiliary during the summer had undertaken the decoration of the walls and woodwork. It is a beautiful chapel and we all love it, but it is far from adequate for our needs.

The prospects for a successful year at Shanghai College are very encouraging, with large and noteworthy reinforcements to the Faculty body. Professor C. S. Miao, Ph.D. of the University of Chicago, joins the Education Department. Doctor Miao was formerly connected with Shanghai College in the Science Department, but comes now after a brilliant record as a student in America. His address at the World's Baptist Convention at Stockholm was cabled to Shanghai and appeared in the local press. Professor J. B. Webster, Ph.D., returns to his work in the college, having served here two terms and taken a leading part in various educational activities. He has just brought out a new book, entitled, *Christian Education and the National Consciousness of China*. Professor H. S. Bucklin, Ph.D., comes from Brown University, a man of long experience as a teacher and a writer on Sociology, and a colleague of Dr. J. Q. Dealy, who made such a noteworthy contribution to the solution of China's sociological problems when he was here a few years ago.

In this connection it may be mentioned with keen regret that Professor D. H. Kulp, formerly the efficient head of the Sociological Department of Shanghai College, and organizer of the Yangtsepoo Social Center, has left the College and is now a professor in Columbia University. He has left a valuable legacy to China in the shape of an excellent text-book on civics written expressly for China.

Other new faculty members are Prof. George B. Cressey, Ph.D. of the University of Chicago, for the department of Geology and Geography; L. Trevor Helfrich, M.B.A., of Harvard University, for the department of Business Administration; Miss Frieda Frommel for the departments of French and Music; Mr. Levering Evans, B.A., of Yale University; Mr. William Ellison, B.A., University of Richmond; Miss Thomason, formerly a teacher in the Shanghai American School, who has many friends in Shanghai; these three all for the English Department in the Middle School. Miss Sarah Priest, formerly principal of the North Gate Baptist Girls School, comes to the college as Dean of Women.

The New Building for women students is complete and ready for occupancy. Several lady teachers of the college will also be housed there. This is the finest building on the campus, a splendid feature in outward appearance and well arranged and equipped for the purpose for which it is built. The new Gas Plant is in operation, also the Swimming Pool, which rendered effective service in the summer school at the College.

Besides the publications of Doctor Webster and Professor Kulp above mentioned,

other members of the faculty have recently published books that are making a serviceable contribution to the educational needs of China. Professor Huizinga's *Modern Short Stories*, has met a large demand. Professors Mabee and Zee of the Science Department have just brought out a second and greatly enlarged edition of *Laboratory Problems and Projects in General Science*. This book is designed primarily for a two years' course in General Science. The apparatus required for the experiments is inexpensive. The arrangement of the material is psychological rather than logical, with such topics as Health, Water, Air, Fire, Home Economics, Science in Chinese daily life.

Let me tell you about the opportunities that lie ahead. We have not yet had time to take a religious census, but from previous figures we know that the large majority of college students are Christians. Our aims in Shanghai College are for high collegiate standing, and we believe we are gaining those aims; but they would not be worth our while if we did not have as our highest aim the sending out of young men and women with the best Christian training that can be given them. And we believe that even in this high goal we have cause for rejoicing. During the years 1913 to 1922 we have graduated 97 young men. Of these three have died. They were all in active Christian work. Of the remaining 94 who are living, 64 are in active Christian service, six are in government or private schools, nine are in business and the remaining four have been in Christian work at some time since graduation. All the graduates in our class of 1923 were Christians and we have high hopes of the good that can be accomplished for the Kingdom by these young men.

In our academy department, the majority are non-Christian. Here lies the largest opportunity for evangelization. These young boys come from all parts of the country and a great many of them have never yet come in contact with the presentation of Christ. We are planning to put great emphasis upon evangelism in our academy this year, for with the many years that lie ahead of those here, the students may receive a great deal of training for a life of Christian service.

The Y. M. C. A. and the Y. W. C. A. have already taken steps to do their share in the Christian activities of the institution. We are glad of these groups of students who so willingly put their shoulders under the burden of caring for the welfare of their fellow-students. We trust that they may be able to accomplish much for the Kingdom during the coming year.

May we not ask you, too, to help us with your interest and prayers so that this year may be the very best in the history of college, that these young people may be won for Christ, that many may definitely plan to enter our Christian Work group which prepares for a life work of Christian service, and that we as missionaries may

so live and work that we may accomplish that for which we have come to China? Our needs for buildings and equipment are many, but we feel our greatest needs are for your prayers and interest and a deeper realization of our own dependence upon God in this gigantic task of bringing the Kingdom into China.

REV. WILLARD FOX DOWD

Willard F. Dowd, minister, missionary and educator, who left his field in Impur, Assam, in October, 1920, on account of ill health, died in Kalamazoo, December 11, 1923. Dr. Frank B. Bachelor, of Kalamazoo College, officiated at the funeral service, and college mates, members of Kalamazoo College Faculty, and other intimate friends, acted as pall bearers. The large gathering of friends from the first Baptist Church, representation from the College and the town, attested the high honor in which he was held.

Mr. Dowd was born near Hartford, Michigan, August 12, 1870. Earning his way through college, he graduated from Kalamazoo in 1897 and from Colgate Theological Seminary in 1900. On June 27, 1900, he was married to Muriel A. Massey of Kalamazoo, his classmate in college. They had that spring been appointed missionaries to Ningpo, China. On account of the Boxer Rebellion it was necessary to change the appointment. On October 10, 1900, they sailed with Dr. Fred P. Haggard for Assam. On reaching London Dr. Haggard was recalled for secretarial work and Mr. Dowd was assigned to Impur, in the Naga Hills of Assam, to take his place. He learned the Ao Naga language quickly, and won the love of the Naga people. He did some evangelistic and medical work, though the major portion of his energy was spent in teaching and supervising in the Impur Training School.

In 1908 he returned on furlough and having seen the pressing need for medical service in his field determined to take medical training. On account of the illness of Mrs. Dowd he had to give up that idea, and they were not able to resume their work in Assam until the fall of 1914, when he returned and continued his work until his return to America in 1920 on account of illness. During this second term in addition to his educational work he did a great deal of touring, examining schools, preaching, baptizing and giving medical assistance. Along with all his other work he translated into the Ao Naga language parts of the New Testament, some of the Psalms, many of the Old Testament stories, prepared a vocabulary, and enough stories to use for a school reader. During his illness he spent such time as his strength would permit in language work.

He made a brave fight for health, and hoped almost to the end that he would be able to go back to Assam. There were only 5 churches with a few Christians in

the Ao Naga field when he began work there in 1900. When he left Impur in 1920 there were in the 55 villages 45 churches, 41 schools and more than 4,000 Christians; and there was not a pastor or teacher in any Ao Naga villages who had not at some time or other been in the Impur Training School under his influence and teaching.

In addition to Mrs. Dowd he leaves four children, Leslie, Dorothea, Bernard and Gaylord. Leslie is a senior and Dorothea a freshman in Kalamazoo College. Bernard and Gaylord are expecting to be medical missionaries. Mr. Dowd's plans were broken by illness, but neither disappointment nor pain could disturb his poise. His faith in God's goodness and care held like an anchor. A verse from Whittier's "The Eternal Goodness" was a motto of his from early youth: "I know not where his islands lift their fronded palms in air, I only know I cannot drift beyond his love and care."—*Frank B. Bachelor.*

Foreign Missionary Record

SAILED

Rev. J. H. Oxrieder, from New York City, on the *City of Benares*, November 30, for Bengal-Orissa.

APPOINTED

Rev. and Mrs. Howard Myers, November 20, to sail in the fall of 1924 for work in Rangoon, Burma.

BORN

To Rev. and Mrs. Dryden L. Phelps of Chengtu, West China, October 17, 1923, a son, William Lyon II.

To Rev. and Mrs. Chester Wood of Yachowfu, West China, November 14, 1923, a daughter.

DIED

Rev. W. F. Dowd, formerly of Impur, Assam, December 11, in Kalamazoo, Michigan.

A. Sims, M.D., missionary since 1882 in the Belgian Congo, Oct. 22, in Birmingham, England.

FROM THE HOME LAND

A Decade of Achievement

BY CHARLES L. WHITE, D.D.

The Board of Managers of The American Baptist Home Mission Society has learned with deep regret, that Dr. Charles A. Brooks, our Secretary of City and Foreign-Speaking Missions, feels that he must leave the work of the Society to accept the pastorate of the Englewood Church, Chicago.

This Church has exhibited high wisdom in choosing a man who takes with him a rich storehouse of knowledge with which to lead them to a wise investment of their Christian service and talents, demonstrating to the denomination what a well equipped parish located in the heart of a great city, may plan and accomplish. The departure of Dr. Brooks however from the service of the Society is a distinct and heavy loss which we would contemplate with great fear, did we not know, that in answer to our prayers a successor will surely be found for a work so widely

contributing to the extension of the kingdom of God.

Dr. Brooks entered upon his duties September 1, 1914, as Superintendent of Work among Foreign People, and gradually made himself familiar with the foreign-speaking work of the Society, until no man in America is better informed concerning its complex and difficult tasks or more perfectly equipped to lead in the prosecution of these types of home mission work. For the past five and a half years he has served as the Secretary of City and Foreign-Speaking Missions, and during this period the spiritual results have been highly gratifying. Among these should be mentioned his two published volumes, *Christian Americanization*, and *Through the Second Gate*, which made a widely appreciated contribution to Home Missions.

The year in which Dr. Brooks labored for the Foreign Society as its European commissioner was one during which he did a spacious work that enriched his own mind and made increasingly effective the investment of his life. We are grateful to God for the years of fruitful labor during which he has administered the growing work of his Department, which will always bear the impress of his energy and devotion. We pray that abundant strength and wisdom may be given to our brother whose fellowship in the spread of the gospel it has been our privilege to enjoy during the recent eventful years in which we have all been fellow-workers with our Lord.

TAMPICO OFFERS A PROMISING FIELD

During November Dr. A. B. Rudd, general missionary of the Home Missionary Society in Mexico, accompanied by his wife, made an extended visit to San Luis, Tampico and Victoria. Mrs. Rudd was able to give valuable service in helping the women of the churches in their organizations. Dr. Rudd writes as follows: "My stay of a week in Tampico convinced me that in this city we have by far the most promising outlook in all Mexico. I doubt if in all Latin America our Society has a finer opportunity just now than in and around Tampico. The people are exceedingly cordial and there is no difficulty in getting a crowd and a good hearing. Now all this means that we must get ready at once for a forward move. I preached five times to fine congregations and never have I had anywhere finer responses. With a suitable house on our excellently situated lot we can soon double our present attendance. It will be the part of wisdom also for us to secure at once a suitable property out in Cecilia, when our new church is located. I looked around in that rapidly growing section of the city, and soon convinced myself that we should buy just as soon as we can find just what will meet the future demands of our work."

The latest news received from Dr. Rudd was on December 18. He wrote from Saltillo that he was on his way back to his

home in Mexico City, but was uncertain when he could get there, because the regular operation of the railroad had been interrupted by the new Mexican revolution.

WITH THE HINDU MISSIONARY ON THE PACIFIC COAST

During the world educational convention at San Francisco, Rev. Theodore Fieldbrave met a number of delegates from India, among them the daughter of the Prime Minister of the State of Borado. Mr. Fieldbrave was chosen as one of several who escorted her to Stockton. At the reception in Stockton at least 1,000 East Indians were assembled, among whom Mr. Fieldbrave was the only Christian. The respect shown him was noteworthy. Among other prominent Indians present was Mr. Syed Hussain, India's political leader. Caste was totally ignored at the table where people believing in different religions sat down to eat together.

Recently Mr. Fieldbrave spent ten days in the Imperial Valley visiting his countrymen, who welcomed him most cordially, and arranged one Sunday for a large gathering. They displayed a growing respect and confidence in the missionary. This year there are 305 East Indians in the Valley, cultivating 3,800 acres of cotton land. They raise almost the entire cotton crop in the Valley; there are about 70 Hindus in Mexicali, the border town of Mexico. The Hindu farmers scattered throughout California have proven themselves hard and faithful workers, and have given an uplift to the agricultural side of the state. On the sunny fields around Fresno and Stockton the Hindus help to raise grapes, sugar-beets and celery. In Sacramento Valley they raise rice, fruits and nuts. In this valley and around the towns of Yuba City, Chico, Marysville, Willows and Walnut Grove, they are found in largest numbers. "Ours is a hard task and we realize it," states Mr. Fieldbrave. "Because it is hard we like it. We feel rather discouraged at times but never entirely, and though we may never see the fruits of our labor in America, we may hope to reap the harvest in heaven of our almost unappreciated work by those for whom we labor. Our great hope to redeem India for Christ is to win, though secretly and perhaps unconsciously, some Hindu students for Christ."

THE CONVERSION OF A JANITOR

His name is Michael—just Michael—an Italian by birth. He came to America with high hopes, expecting to find opportunity for work along the line of his training. He expected that his liberal education would count in opening the door of opportunity. Unfortunately he found it otherwise. At last, to provide a living for himself and his family, he sought whatever opportunity might be found for service. He came to the Judson Neighborhood House and was engaged as janitor. When he came, he was a sorrowful spectacle,

emaciated from malnutrition, dissipated and embittered because of disappointment. He was out of harmony with his environment, rebellious against the social order in whose complexes he found himself a victim. Under the mellowing influence of the atmosphere of the church, and under the personal influence of the workers with whom he was associated, a new spirit entered into his life. The result of it all was that he became acquainted with Jesus Christ and was baptized. He is now happy in his work and Christian associations. Michael is an illustration of thousands of others who, because of bitter disappointments and heart-breaking failure to find opportunities for self-help according to their natural bent and training, are in secret or open rebellion against the social order in which they are enmeshed. Some, like him, are recovering their souls through the Christian ministries of our city mission churches that are occupying the neighborhoods in which they live.

DECEMBER BAPTISMS IN ICY WATER

For the past three years, the First Baptist Church of Wessington Springs, S. D., has been without a pastor and services were discontinued for a year or more. On November 5, 1923, Rev. Earle D. Sims of Chicago, Church Invigorator of the American Baptist Home Mission Society, by request of Rev. S. P. Shaw, Superintendent of Missions of the South Dakota Baptist State Convention, went to Wessington Springs and conducted evangelistic meetings. He preached every evening for a month, spoke in all the schools of the town, and visited many homes. Large numbers attended his services and frequently the building was crowded. There were a number of additions to the church by letter and baptism. Sunday afternoon, December 2, the ice was broken in the municipal lake and a number of candidates were baptized. The Sunday school was reorganized. The Ladies' Aid took on new life and reelected officers. A salary was raised for a pastor and Rev. S. C. Blumhagen was called as pastor, beginning his labors the first Sunday in January, 1924.

THE REGRET IS GENERAL

At a meeting held prior to the winter holidays the members of the Headquarters Council of the American Baptist Home Mission Society voted "that the members of the Headquarters Council learn with deep regret of the resignation of Dr. Charles A. Brooks; and hereby record their appreciation of his delightful and stimulating comradeship, his constructive contribution to the work of the Society, and the untiring devotion to all of its interests."

☆☆☆

IT IS ESTIMATED that there are now more than 250,000 Negroes in the city of New York. The Harlem Negro colony is called "The Thinking Spot" of the Negro race.



WORLD WIDE GUILD



CONDUCTED BY ALMA J. NOBLE, 218 LANCASTER AVE., BUFFALO, N. Y.

Lighted to Lighten where you are,
Lighted to Lighten souls afar,
Let your candle lighten
Souls in darkness near and far,
Lighted to Lighten where you are.
From Ohio

LEST YOU FORGET!

May I remind you that this year the Reading Contest closes April 15, instead of April 30 as heretofore; that you need not count as active members, so far as your Reading Contest is concerned, any who join your Chapter after February 15; that all reports are to be sent directly to me; that when you receive the cards for your Annual Reports your Association Secretary will bless you if you will return them promptly, accurately filled out; that it is time now to get in your last payments on the Continuation Campaign; and finally, that your Alma Mater is proud of the way in which you have responded to every challenge of the past year.

WEST VIRGINIA'S FIRST RALLY

Did you ever accept an invitation over a year in advance and have it work out as planned? West Virginia invited me to attend its first State Rally more than a year ahead of time, and the great event took place the week-end following Thanksgiving at Parkersburg, the home of our devoted Secretary, Mrs. G. E. Bartlett. It was a long, long trail a-winding from Buffalo through the beautiful hills of Pennsylvania and West Virginia along the Ohio River, but the compensations were great. It was so interesting to visit a new group of Guild girls, especially girls that have assumed such a generous portion of our Continuation Campaign quota, their \$5,000 for this year all pledged to date. An unusual feature of their program was the appearance of two young men who are determined that something shall be done for boys and young men to offset the missionary enthusiasm of the Guild for girls. Never shall we forget the inspiring messages of Rev. Ralph C. Ostergren of Temple Church, Charleston, whose strong, vigorous, consecrated life is pledged to Burma where he goes early in the New Year to relieve Mr. Cope at Haka, Chin Hills. There was a challenge in his very personality. Then Mr. Calder Kemper, a young man from the First Church, Parkersburg, gave us two ringing messages right from the heart of a devoted Christian High School boy. Mr. and Mrs. Hylbert of Ningpo, China, Miss Jung of Wierton, Miss Barber of Huntington, Mrs. Terradell of Ohio, and Alma Mater completed the list of guests.

OHIO TO THE FRONT

One of the most beautiful programs of a Loyalty Guild Banquet came to me from Ohio; original, resourceful, enthusiastic, devoted Ohio, and I strongly suspect it was the work of her State Secretary, Mrs. D. A. Terradell. I am passing it on as a suggestion for any Guild Banquet of two or three hundred.

"America, Lighted to Lighten" was the scheme or theme of decorations at Columbus W. W. G. Loyalty Banquet, November 21, and "Follow the Gleam" was the thought, permeating every number of the varied program. A little table seating 14 or 16 pastors decorated in Guild colors was presided over by two City Union officers in Guild costume as hostesses. A chorus of 16 voices in W. W. G. costume at a table also decorated in blue was next the speakers' table. The latter table was decorated as "America, Lighted to Lighten" and was ablaze with light in crystal candelabra. In the center of the table "America!" a Guild silver star was held by a miniature Uncle Sam and Miss America. From the star to the four corners of the table blue and white ribbons ran out to the little dolls representing American, Japanese, Esquimaux and African. All other tables represented darkened nations with native decorations and flags and had unlighted candles. Pastors' wives and presidents of missionary societies acted as hostesses for these tables.

The guests marched down stairs and around the dining room to the music of

"True hearted, whole hearted," and "Loyalty to Christ."

Devotions, with the guests all standing, began with the joyous singing of "America." Then Miss America dressed in red, white and blue satin and presiding at the head of the speakers' table, held her torch aloft and told how God had given His only begotten Son to bring Light unto the world. The heathen nations responded with a strong scriptural appeal for light, the chorus representing the W. W. G. responded with a quotation of the promise of light; after several appeals and responses, the voice of America again rang out in a challenge to America to send the light while Guild girls lighted their candles at America's torch and carried light to every land. Then America sang "Lighted to Lighten," the pastors sang "Lighted to Lighten," the missionaries present sang it in voices that fairly thrilled, then all together took up the strain.

The brightly garbed chorus made merry all through supper, also singing some beautiful Guild songs—one especially effective showing an electric star and spelling in electric letters Ohio's motto O-T-H-E-R-S. Short messages were given by Miss Grace Pennington "Follow," and Miss Kuella Adams "The Gleam." Other notables present were Mrs. Washington Laycock, Miss Ruth Smith (Japan), Miss Gaye Harris and Miss Nellie Dunham. Beautiful blue programs, engraved with a gleaming star, bore the motto "Follow the Gleam." Place cards at America table carried the same in miniature and a favor at every place was a blue cardboard candlestick with a white candle held in the center of a "Life Saver."

*Faithfully Yours,
Alma J. Noble*





MRS. TERRADELL IN OHIO
W. W. G. COSTUME

A WORLD WIDE GUILD COSTUME

Many requests have come during the past year for a costume suitable for girls to wear at the Chapter meetings, and many suggestions have been offered. In next month's *MISSIONS* you will see a picture of a sample slip-on and head band. This month we have a picture of Mrs. Terradell, State Secretary, in the costume adopted by Ohio girls. The dress is made of white beach cloth with very narrow dark blue binding on collar, vest and cuffs. The word Ohio is embroidered in dark blue as is also the star with W. W. G. in center. This star is the design of our original W. W. G. pin. The chevrons stand for service as follows: (1) Member; (2) Chapter Officer; (3) City Union Officer; (4) Association Secretary Officer; (5) State Officer. This costume is simple and pretty, costs less than two dollars, is especially appropriate for summer conferences or house parties, but is used by Ohio girls for their regular meetings. How does the idea of a costume strike you? If you have any suggestions, they will be most welcome at the Buffalo office of the Executive Secretary given at the head of page 114.

NEW JERSEY'S RALLY

New Jersey's Third Annual W. W. G. Conference was held in Peddie Memorial Church, Newark, November 2-4. Perfect weather, a welcome that made all feel at home, a record breaking registration of over 400 inspiring messages and enthusiastic contests, all contributed to its success. Miss Hobart, whose coming had been so eagerly awaited, was there, with a never failing supply of information and inspiration. Miss Dowell and Miss Malliet brought messages from the W. W. G. girls in the Philippines, while Miss Ilsley and Miss Goff presented the needs of the new Americans, and Nobu Kishi Sa won many friends for this year's study.

Limited space forbids more than mention of the song and story contests, the play "Helen Enlists" given by one of the Newark Chapters, the initiation service for the new Chapters, the fine conference on Guild activities and methods and the C. W. C. conference in charge of Miss Hobart and Mrs. Stanton. High water mark in attendance and enthusiasm was reached at the Banquet Saturday evening. But the service whose memory will linger longest with many was the communion service conducted by Dr. Joseph Twomey and followed by the brief and simple consecration service from which the girls went back to their homes resolved to live more truly and serve more unselfishly.—*Mary F. Buchanan, State Secretary.*

Puebla, Mexico, Nov. 17.

Dear Miss Noble: At last I have been able to secure a picture of our girls of the W. W. G. and I hope it will be all right. Our meetings are held the last Saturday of each month at the school. The members are missionary students, nurses and girls studying at the business college. The girl at the extreme left presented at the last meeting a talk on Japan, especially about the great disaster there. The girls were intensely interested. Living as they do in the shadow of another great volcano and in an earthquake country they could well imagine the tragedy of such an event. After the meeting we had a circle of prayer,

all standing uniting hands, and prayed for the many suffering in Japan. I know that this new organization will deepen the prayer life of these girls as they come to have a greater purpose in prayer and greater intelligence concerning those far-away and till now, vague people for whom they pray.

We are happy to belong to that great band of workers all over the world—the Worth While Girls of the World Wide Guild; and the First Chapter in Mexico sends greetings.—*Doris Frederickson.*

A LONG DISTANCE CHRISTMAS MESSAGE

Do Guild girls read *MISSIONS*? The Chapter members at South Amboy, N. J., does and I can prove it. They saw the picture of the new Chapter in Prague, Czechoslovakia, and sent a check for six W. W. G. pins to be sent them for a Christmas gift. The letter reads: "When our Guild girls read in November *MISSIONS* about the new Chapter that had been formed in Czechoslovakia they thought they would like to send them something for Christmas and decided on Guild pins. I am enclosing check for same to be sent with our love." Isn't that pretty nice?

A NEW GUILD OCCUPATION

See if you can find it in the following paragraph, which tells of a year-old Guild in the Luzerne Avenue Baptist Church, Pittston, Pa.

"Our first year in Guild work has been very successful. We have 26 members who are enthusiastic, and we have a lovely spirit of prayer in our meetings. We use the study books and are in the Reading Contest. Our president, Miss Grace Dresser, is a sister of Miss Ursula Dresser of Ongole, India. We are supporting a Hindu girl in her school and are sending a box to the Baptist Orphanage in Philadelphia. We furnished carnations for the church on Mother's Day, later sending them to the oldest and youngest mothers of our church. We have also taken charge of dusting our church, thereby helping our Ladies' Aid Society which



PUEBLA, MEXICO, W. W. G.

cleans the church. Our dusting committee assigns the work to two girls each week."

THE GUILD MIRROR

This is the title of a Guild paper which is to be published monthly by the Senior Guild, Delaware Avenue Church, Buffalo, N. Y. It is a most creditable four-page sheet. The first number outlined the year's plans under several bright articles; included suggestions from several Committee Chairmen, a challenging Editorial from the editor, Miss May Detmers, one or two short poems, and some personal items under the caption "Just Among Ourselves." It is dignified, well printed on good paper, and sells for ten cents per copy. The Theme for their year's Program is "Climbing the Ladder, Round by Round," and they quote most appropriately the familiar verse of J. G. Holland's: "Heaven is not reached at a single bound; But we build the ladder by which we rise From the lowly earth to the vaulted skies, And we mount to its summit, round by round."

The members of this particular church are bound to know that there is a W. W. G. Chapter in its midst. As a matter of fact there are two, for the Junior Guild of Delaware Church is a lively one and made itself heard at the Loyalty Banquet.

SOME GOOD COMMITTEE SUGGESTIONS

As leader of the younger Guild of our Church in Warren, Pa., I am glad to report progress. We have been organized but a short time and already have 16 girls as members from the "teen age." They are enthusiastic, anxious to work and give of their time and money. We are aiming for a membership of 20 by January 1st.

We have sent a box of clothing and dolls to a needy family in Pittsburgh and have a box of books and school supplies ready for the Pittsburgh Baptist Orphanage. The girls are selling the New World Movement calendars this year, have disposed of 100, and voted at their meeting last night to give the profit thereon to our White Christmas, one half of which is to go to the Baptist Orphanage. Early in January we expect to give a Missionary Play to raise money for the Japanese fund.

We have an active corps of officers, every girl on some committee. For our particular use we have the following committees: Social, Membership, Program, Current Events, Birthday, Charity. The Birthday Committee sends greetings to our Home and Foreign missionaries to reach them in time for their natal day. The Charity Committee has charge of the gathering of materials and shipments of boxes to missionaries, needy homes, or the Orphanage. Early in January we are planning to send a box to the foreign field.

We have in our church an older Women's Society of 40 or 50 members, younger women of about 40 members, the Pep Guild with 16 members, and now we want to finish up the good work with the younger girls, 9 to 12 years of age.

A DISTRICT SECRETARY WHO IS AWAKE

Did someone say there was little work for the W. W. G. District Secretary? Northwestern District has in Mrs. H. E. Berry a Secretary who can refute such a statement. These are a few things included in her bi-monthly report of December first:

"I have done a bit more of District work than usual the past two months, writing to the State Secretaries, introducing Miss

Loughin, our new Secretary for North Dakota, to the other two and asking them to write to her a friendly letter of welcome to our official staff. Then I was able to help the Milwaukee Council President to perfect her organization. I wonder if I told you about our Christmas plans here in Minnesota. Letters are coming in saying that the girls are most enthusiastic about 'showering' their missionaries, and most of the parcels have gone by this time, so that Northwestern District Missionaries will have a Christmas remembrance from Guild girls.

"The Co-Workers' Guild, Fourth Church, Minneapolis, is the first to join the Women's Society in a body. As there are so many who are not able to attend the afternoon meetings, our evening meetings will be continued, but will be held only alternate months, the other month being a social affair. Our missionary committee is to have charge of the afternoon program every other month, and the older ladies the other months. Many of us will attend both afternoon and evening gatherings. This afternoon Mrs. Earl, our District White Cross Chairman, is entertaining all the District and State Board at a Christmas party in honor of eight missionaries who are here on furlough. We are to have games and a real tree with gifts for the missionaries. Doesn't that sound interesting?"

A PARCEL POST RALLY

The Guild Chapter at Parsons, Pa., had a unique and interesting Parcel Post Party in November from which they realized \$35 for the Baptist Orphanage, Philadelphia. They sent out postal card notices in rhyme inviting their friends to send an inexpensive article by Parcel Post.



CONNECTICUT STATE W. W. G. RALLY

They used the Guild blue combined with white for decorations, made a large pennant to hang over the candy booth, and each member wore one of the small pennants arranged as a tie. It is not hard to imagine the fun and excitement when the mysterious Parcel Post Packages were bought and opened.

☆☆☆

Miss Elsie Kappen writes that the Woman's Foreign Board at the December

meeting voted to send a copy of their beautiful Golden Jubilee book to any Chapter that wishes it, the only cost being the postage on the book. She will also send a copy of "Our Work In the Orient" for 1920-1921 and "The Kingdom's Progress" for postage. These three would be most valuable to any Guild Chapter, so send your orders in to Miss Elsie Kappen, 276-5th Ave., New York City. I wish to express my appreciation of that courtesy on the part of the Woman's Board.

earthquake and fire, and give what the Japanese want most of all, the story of the love of Jesus as it is told in our Bible. This page from the Japanese Bible is Acts II. Read it.

May this be a happy and profitable trip. Write to the C. W. C. Secretary occasionally, telling what you enjoy most or what kind of missionary work you think most important. If you will take pains to write in not more than one hundred words, such notes, I will put the best ones in MISSIONS. Be careful of your spelling, write in ink, and send a nice, neat, interesting article. You may send more than one each if you wish.

Mary L. Nott

218 Lancaster Ave., Buffalo, N. Y.



Off to Japan

"All ashore that's going ashore," calls the steward on a big steamer about to cast off from the dock on its long journey. Everyone who stays on the steamer after that is looking forward to an anticipated trip.

We are well started with a jolly party of about 30,000 boys who are going to see Japan, through pictures, lantern slides, stories, and books, being personally conducted by the best of guides, our C. W. C. Leaders, who have been studying with the great Guide, who knows Japan in all her beauty and all her need, and knows our party and all we can do and what we ought to know.

Get note-books ready and take them with you each time you go on a tour with a guide, for you will see people, homes, and interesting things of which you will want to make a note in your books. There is a pattern of a Japanese house which can be cut out of cardboard and colored. (Send 25 cents for it to Literature Department, 276 Fifth Ave., New York.) It would be well for each guide to get one, so her party can arrange it and add as many more things cut out of cardboard from original patterns as desired, such as garden, mission kindergarten, Buddhist idol or Shinto shrine. If possible, arrange with Captain Laughton, of the Gospel Ship, *Fukuin Maru*, to take the party aboard. It would be interesting if it could be a time when a children's meeting was being held on the ship. This ship sails up and down the Inland Seas, and its Christian captain has started fifty-two Sunday Schools and has taken the story of Jesus to people to whom no other missionary has ever gone.

It will be jolly to arrive just as the girls are celebrating the Feast of Dolls on the third of March. Only one day in the year for Japanese girls to play dolls!

On the fifth day of the fifth month, the boys have their holiday, and the paper carp at the end of the fish line will be attached to a tall pole in front of each house. (It will be easy to make the carp out of



paper and preserve it in the note-book.)

Pictures of some of our missionaries whom you will want to visit will be sent to you without cost, from the Literature Department, same address as above. Get well acquainted with them on this trip, for really the most interesting and most valuable things being done in Japan are done by the missionaries. They teach the little children in kindergartens, have night schools for boys who work, high schools for boys and girls, Christian homes for boys in colleges and girls who work in factories, help everybody in times of

C. W. Crusaders

IN SOUTHERN CALIFORNIA

CAMPAIGN SONG

Tune: *America*

Crusaders, one and all!
Hark to the Campaign CALL—
"Climb Dollar Hill!"
Up to the top we'll climb,
Singing our joyful rhyme,
In each flag place a dime
Our cards to fill.

God uses what we give;
He makes our dimes to live;
They're in His Hand!
Then, climb another Hill,
Another card to fill,
CRUSADERS CAN and WILL!
Throughout our land.

CAMPAIGN SLOGAN

Can we climb up Dollar Hill?
Sure we CAN and sure we WILL!

NOTE FROM BUFFALO

We have had two fine Rallies here this week for Miss Hobart, with 180 children on Wednesday afternoon and 150 girls at a supper on Thursday. Both most enthusiastic and helpful. Miss Hobart is a splendid speaker.



Progressive Companies

Schenectady—On October 27th, in Schenectady, N. Y., there was a big parade of the Sunday Schools of the city. The Crusaders went as a Company, with a banner four and one-half feet long with the Sign of Heraldry and the motto, "Deus Vult" and their name on it. It was finished at the top with black silk cord and at the bottom with black silk fringe. These Christian Knights must have been the finest part of the parade.

Pasadena—Mrs. Davies, of Pasadena, California, gives the news from the Pacific Coast:

"Have you heard of the great success of our Loyalty Luncheon—eight hundred women—and several hundred disappointed ones who could not be accommodated? Isn't that a record breaker?"

"Our C. W. C. table with its great flower-decked 'Hill,' up whose trail nine noble Knights dashed valiantly, while the tenth stood victoriously at the top—a most imposing figure in red satin and black mounted on a jet black charger (the finest horse and rider that could be found in the shops of Los Angeles) received innumerable compliments, and the place cards of our Dollar Hill Knights delighted our C. W. C. guests."

"We gave the Loyalty Luncheon dialogue with plenty of vim, and our slogan—'Can we climb up Dollar Hill? Sure we can and sure we will,' lustily, so everybody knew the C. W. C. was alive."

Washington, D. C.—Miss Meynes, Secretary of the District of Columbia, has sent me a copy of the first edition of the "Crusader-Sunbeam News," which we hope may become a regular publication. It has been circulated among all the Bands and Companies in the District and should prove very useful. This number is edited by the boys of Company 21 in Temple Church. They report the "C. W. C. Rally" at which 291 boys and girls were

present, representing 15 churches. The collection was \$13, and was sent to the Italian Christian Center in Camden for the cooking classes.

Under the heading, "Thank You," acknowledgments are made to people who helped at the Rally. "Christmas Boxes" calls attention to the fact that such boxes are most welcome, and gives names and addresses of missionaries to whom they may be sent. "Japanese Relief" suggests a stocking shower for Japan. "Reading Contest," "Up Dollar Hill" and "New Societies" each has a readable paragraph. Congratulations, boys.

Springfield—Our Crusaders are to have

a story-telling contest on December 10th. They are to tell their stories before the Ladies' Missionary Society, who will act as judges. A prize is to be offered for the best told story. Can you send us "Long Ago in Galilee" for the prize?—Miss Winifred Soutra, Springfield, Mass.

Glenside, Pa.—The First Church at Glenside, Pa., organized in December, and at the first meeting there were 22 present. After telling the story of "The First Children's Crusade," one of the boys told the story of Sir Roland. By magic a star appeared on his shield because he stayed at home and did his duty while the older Knights went forth to battle. This made a very appropriate opening for telling about our own shield, stars and work. (How many of you Leaders have read the stories of King Arthur recently? You might get some ideas from them).

Scotia, N. Y.—From this little town comes this thrilling news from the Crusaders, through the Leader, Mrs. Gates:

"We are getting along splendidly. In three years we have paid our pledge of \$100 to the New World Movement, besides giving \$21.50 to the Continuation Campaign in 1922; \$25 in 1923; and 20 are climbing Dollar Hill again this year. We have bought and paid for a stereopticon, have had pictures of our Company taken and made into slides, and showed them in church at our evening service. The best thing we did was to give \$10 to help rebuild the Baptist buildings in Japan. We own many of the books of the Crusade Library and are busy with the Reading Contest." (Who thinks it is worth while to train and develop the missionary interest of such boys and girls as these.)



PLACE CARD USED AT LOYALTY LUNCHEON OF THE CHILDREN'S WORLD CRUSADE, PASADENA, CALIFORNIA



C. W. C.—SCOTIA, N. Y.

Our Variety Page, Especially for the Juniors



Coming from the Temple. Picture to be Colored

To the Boy or Girl of the C. W. C., or in a Baptist Sunday School, sending the best colored picture done in water colors or crayon, MISSIONS will give a Prize, with the name of the winner. Second prize will be honorable mention. This will be a feature of the year. These sketches are from the JAPAN PAINTING BOOK, which has color plates of each drawing. There is a story with each picture. You can get this Book for 35 cents by sending to Literature Department, 276 Fifth Avenue, New York. Let the young artists get to work. Send to MISSIONS, 276 Fifth Avenue, New York.

Write Name and Address Here:

Coming from the Temple

Everything looked beautiful on New Year's Day. Every scrap of dust and dirt had been cleared away, and all the paper on the sliding wooden frames, of which the doors, windows, and walls in Japan are made, was clean and new. At the garden gate were sweet little pine trees, tied up with bamboos, and over the doorway there was a wonderful straw fringe, with an orange and a lobster, and a great plait of straw in the centre.

The postman had brought lots of picture postcards. On most of them there was a picture of a pretty cock, because

this was the year of the cock. Fumiko had waked very early and had heard a cock crow, and her mother had said that meant that she would be very lucky this year.

"What happy thing will come to me?" she said to Michan.

"Perhaps a new doll."

☆☆☆
The winner will be announced in the second month's issue following the one in which the picture appears.

☆☆☆
Phoenix, Arizona—A Crusader Company was formed in the fall at the Berean Mission in Phoenix, Arizona. After a few

meetings, one girl asked the Leader to tell her when it was five o'clock, as her mother would give her a whipping if she were not at home at that time. Another girl said, "Humph, I'd stay and take the licking." The first girl thought a minute and then said, "Well, I guess I'll stay."

(But we suggest that the true Crusader principle would have been to go home at the hour her mother fixed. Obedience begins at home.—Ed.)

☆☆☆

THE C. W. C. SLOGAN IN DENVER, COLORADO, IS "EVERY BAPTIST BOY AND GIRL A CRUSADER."

THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLA SUTTON AITCHISON
7 Landscape Avenue, Yonkers, N. Y.

Pointers for Progressive People

HOW IT WAS DONE IN HOLLYWOOD

That something more than moving pictures comes out of Hollywood, California, is proved by Miss Clara Yale Morse in the following contribution to *The Forum*:

Denominational missionary finances said she could not be sent out this year. Miss Beryl E. Snell was ready, but like a few others she must wait. Then it was that the First Baptist Church of Hollywood rose and said to the W. A. B. F. M. S., "You commission and send 'our Beryl' and we will, as an over-and-above, supply all the finances for the first service term of five and a half years." And the church said it with great joy.

Then the Society appointed Miss Snell to go to Toungoo, Burma. That the Bible school should have a very marked part, Miss Snell was asked to speak to one or more classes each Sunday. She not only impressed these classes by her charming personality but she spoke plainly and sweetly of her Christian experience and the Master's compelling call. So when the list of articles needed for her outfit came, it was easy for each class to promise the things designated. Likewise all the church organizations took their respective shares with enthusiasm.

An item in "Missionary News" suggested the idea of a ship which should sail from our platform on the final great day. Our associate superintendent prepared the ship. It measured eight feet long and seven feet high with full rigging. In place of sails pennants were used with names of classes and organizations attached to the rigging. The Christian flag and the Stars and Stripes floated from the good ship *Beryl*. Sixteen little lads dressed in sailor suits "stood by" and received the gifts as our superintendent called the classes.

Such a hilarious scene of giving was never before witnessed by any of us, from the time the Primary Department brought a folding umbrella "to be ready for the rain," the Beginners', 40 handkerchiefs, the Philathea and the Agega classes, a portable Underwood typewriter, Miss Snell's own class, a Victrola, to the appearance of a large packing trunk brought to the ship by two young men from the B. Y. P. U. When the boys of the "Live Wires and Bulls' Eyes" class brought up tennis racquets and balls, one boy said, "Gee, I'd rather give them to her than have them myself!"

(The Forum Conductor would mention as a suggestion to other congregations attempting to outfit missionaries that she

notes in the list of gifts the full variety of towels and table linen, sofa pillows and silverware, clothes pins and line, bedding, dresser scarfs, undergarments, aprons, sewing kit, books, slippers, material for dresses, chocolate pot, an ivory set and many other things which would seem to indicate that our representatives on foreign fields were not meant to lose any of the little "comfy," human touches which mean so much to us!)

On the wall back of the ship appeared in large letters, "JESUS IS CALLING YOU." The superintendent seized the high tide of enthusiasm to impress upon that church full of young hearts the supreme motive of life in being able to say to the Master, "Here am I, send me."

Miss Snell was then presented to the school and an earnest prayer of consecration offered by the pastor.

In addition to the articles given, the

THE VALUE OF VISUALIZATION

The Forum Conductor notes, on the calendar accompanying Miss Morse's letter, a sketch of a thermometer registering from 1,000 up to 11,000, in block-degrees of a thousand each, the mercury standing at about half a degree (\$500) and the inscription underneath reading, "Watch the mark go up week by week. To make it go, let us all pay in our pledge, week by week." Further announcement explains that an \$11,000 mortgage must be cleared off the church in the next five months (think of the faith in financing that missionary tool!), and to that end the means must be provided to send the mercury up rapidly. Now there is no use arguing against visualizations like that as childish. All of us, old and young, are "built that way," and the overwhelming experience of church workers is to the effect that the object lesson, especially if an active, progressive one like the thermometer, is a powerful impetus toward the accomplishment of a task. People of lukewarm interest will bend every energy toward reaching a goal post graphically represented, especially if in competitive effort. With a definite numerical standard to be attained in the way of enrollment, attendance, books read,



THE GOOD SHIP BERYL BOUND FOR RANGOON

money-goal for the school was \$100 to provide for the first year's language study; but the offering kept rolling in until from the Bible school we received the grand total of \$218. Mrs. A. W. Rider, the candidate secretary for Southern California, was present and said, "This is by far the finest thing that has been done by any of our churches!"

The illustration was taken after the ship was moved from the platform and shows another important motto: "SOME CAN GO, MOST CAN GIVE, ALL CAN PRAY."

study classes working for points, collections and especially *THE RAISING OF ITS FULL NEW WORLD MOVEMENT APPORTIONMENT BY A CHURCH OR ITS ASSUMED SHARE BY ANY ORGANIZATION IN THE CHURCH*, a visualized progression like that of the Hollywood thermometer will work as surely as the laws of our psychology can be trusted. Try it.

The Good Ship Beryl not only has the merit of attraction but of engaging home talent in its creation.

MAKING MISSION FIELD REAL

Miss Eva Jean Nelson writes that their mission circle in Clifton Springs, N. Y., is divided into two groups, each under a strong leader, and a competitive effort is made to accumulate the greater number of points according to an agreed standard. The losing group has to provide the banquet at the close of the contest. At the meeting where Africa was under consideration, the program committee for the day made a great hit. An outline map was shown by way of introduction and a few explanatory remarks were made. The next map bore a tiny red cross marking a place of Baptist work. As members of the circle told briefly of successive features of the developing work, pictures to illustrate were attached to the several stations. "When finished we saw before us a huge continent with a face or a missionary scene here and there, but great, tragic spaces untouched by the gospel."

What glib presentation of numerical statistics could have touched the springs of action in the audience as did that object lesson? The plan may be used with Japan or any other mission field.

INVERTED BIRTHDAY GIFTS

A woman's society in a small church unable to provide a missionary library adopted a unique plan for accumulating live missionary books. Each woman in the society was asked to celebrate her own birthday by purchasing a book from a selected list posted in the vestibule and present it to the missionary library inscribed with her name and the day of the month on which she was born. But instead of placing the book on a shelf, each donor became a self-appointed librarian responsible for the circulation of her volume by taking it personally to one and another of her acquaintances with the request that it be read and returned by a certain date after the reader had inscribed her name on the fly leaf also. Of course the donor would have to read her book first in order to call attention to its best features, and in so doing she develops an interest in the subject matter not to be generated by a year of ordinary missionary programs. In order that the entire membership may be lined up in competitive effort, any unable to purchase books are assigned volumes from the reserve shelf and become promoters.

If this effort is to be made a reading contest—the winner being the promoter who has secured the largest number of readers for her volume in a given time—all book presentations would have to be made on the same date, the birthday inscription appearing on the fly leaf at the head of the list of readers. Nor need the reading be confined to the membership of one church or the feminine sex, this being a prime opportunity to secure the autographs of husbands, sons and men friends, under the lure of competition. The truth will win its way just the same.

A Noble Woman's Work for Christ

BY HELEN BARRETT MONTGOMERY

ONE of the joys of the Stockholm Convention was meeting with friends whom you had never known personally, but whose names were familiar to you. One of the opportunities of the Convention was to see and hear Dr. Podin of Keila, Esthonia, and his dear wife. Dr. Podin is one of the heroic characters in our Baptist fellowship, and his wife has stood bravely by him in the establishing of our work in Esthonia.

I got a nice letter from Mrs. Podin, a few days ago, which enclosed a picture of her husband with a group of lepers whom he was visiting. Mrs. Podin says:

"I can never forget the lovely time of fellowship with His children at Stockholm. I am thankful to my Heavenly Father for the opportunity, that I could be there, too, to learn how I could work better in the future for my beloved Master.

It was such a busy time at Stockholm and you were occupied with all the work, and so many speeches. I was so glad to meet you and hear that you are praying for us; so I want to thank you very much for it, and to ask you to please keep on praying, as we need it so much, and we will do it for you, till we meet in His Glory. It was laid on my heart to thank you and all the dear friends in America for all the love and kindness shown to us in the past. Our prayers have been, and will be, that our Heavenly Father would bless and reward it to you and your people many fold.

If you only had seen what a joy and excitement it was when the parcels arrived last year! There were tears of joy in their eyes. Some of them were kneeling on the parcels, asking, 'Is it true that it belongs to me?' I don't know how we could get on if you had not sent us clothes, as we could not gather together sufficient money to buy what we needed.

I see my letter will be too long again, and my dear husband said I should not write a very long letter, as you are so busy and get so many to read; but I know you will excuse me. I can not express myself in short syntax in a foreign language, and I want to write you a little of my work."

Mrs. Podin then goes on to outline the formative work which she has been doing among the women and children of Esthonia for the last twenty-seven years. She is an indefatigable worker and goes from one tiny group to another, bearing her little lamp of life aloft, and training the women not only in religion, but in the homely arts of the home. She works not alone in Keila, but in other places where the Lord has opened the way for her. She says:

"It is not an organized work, as you have it in your country, as I heard it at the Congress at Stockholm. I went about and brought them the Gospel, showing them the way of salvation, in the believ-

ers' consecration meetings, teaching them that they have to live for God a life such as their husbands and children can see that Mother has something more than they have. Praise the Lord, I have seen fruit! I have just now a call to Tartec (Dorput). I was there three years ago and had very large gatherings, about 3,000 women, and many came to Christ and were saved. Praise Him!"

Mrs. Podin then tells of a work of faith begun on the Island of Dago, in the Baltic, where there was a poor Baptist woman living:

"She owned a little house. Through knitting she earned her living. But she was not satisfied to live without doing anything good. God put it in her heart to take care of fatherless and motherless children. So she bought a knitting machine, and working day and night she was able to support ten orphans in her little house. Dying, she made her Will and left the house for the Baptist Union, under the condition that it should be used for the same purpose. Up to this time there were many orphans to take care of, but no means to keep the work going. Yesterday I had a great joy. At the women's meeting I told them about those poor children, and that we have not enough means to support them. So the women and girls of my Society decided to take care of one child. Besides this, Miss Sander, who came from Russia lately and had suffered there, having been nearly killed, has decided to start work in good faith, believing that God will send enough means to bring up the children. She is well known to the party that visited last summer with Dr. Franklin in our country. Miss Sander is temporarily the German teacher at our Seminary."

Mrs. Podin says regarding the picture which she enclosed:

"My husband left this morning for Reval, very tired and greatly overcrowded with work. Yesterday he had to speak at three meetings and attended the Lord's Supper. Next Sunday he is going to preach to 700 criminals and visit forty cells. Besides this he has to visit three Leper Asylums. They write and ask my husband to come over as soon as possible."

In a postscript, she adds:

"I just now get a lovely letter from Mrs. W. S. Abernethy, of Washington, who sends money for Bibles. May God bless her and her family."

☆☆☆

ONE OF the features of the program of the inter-racial meeting at Rochester, N. Y., December 10, was the singing of Negro spirituals by a vested choir of colored people of all ages from the Mount Olivet Baptist Church, Rev. James E. Rose, pastor.

The Joy of Being Remembered

The Ministers and Missionaries Benefit Board at Christmas time used the money which it had received in response to its appeal for gifts at Thanksgiving time, together with certain other funds, in sending a small check to everyone on its list of beneficiaries. This was a Christmas gift in addition to the regular bi-monthly grants. The gift was accompanied by the following card:

"We are sending you a slight addition to your regular grant because we want you to share with us in the joy of this Christmas Season. There goes with this gift the love and interest of the entire Board.

"Wishing you all the joys of the Christmastide and with best wishes for the New Year.

E. T. TOMLINSON,
Executive Secretary."

The response was universal and in some instances almost pathetic. So many of these aged saints of God found a new joy in the thought that they had not been forgotten by the denomination which they had served so faithfully. The Board became to them as one aged widow expressed it, "No longer an Institution, but a person."

The following quotations from the flood of letters received will be of peculiar interest to the readers of MISSIONS:

"Once again I am spared to acknowledge with deep gratitude your kind benefaction for the year that is almost gone. It comes in my helpless age and invalid state as a very tender expression of my Heavenly Father's care for me. And when on Christmas Eve my dear daughter, on opening our mail, exclaimed, 'Why, mother, here is another check for you from the Ministers and Missionaries Benefit Board,' we were both moved to tears and with all our hearts thanked God and you. It was sorely needed and came like a gleam from the Star of Bethlehem, full of hope and love. Oh, it is so wonderful to think of all his mercies, surely 'The King of Love our Shepherd is.' I wish you could know how timely your loving gifts are, and how deeply we both appreciate them. It is all I have to count on from month to month, tho' my noble daughter is so willing to deny herself to share with me—God bless her! But, alas her teacher's salary is not sufficient to meet our needs and pay my bills for doctor and drugs. Still she wants me to take my tithe from my gift from you, and it is a great joy to me to have a little to give back to my dear Lord. I shall be very grateful indeed if the Board will continue to help me. Do accept my thanks again for all your kindness and for my beautiful Christmas gift."

"It was a very pleasant surprise. I, in turn, made a gift of it by adding it to my contribution to the Baptist Denomination."

"It is with deep gratitude that I thank you for the special Christmas remembrance. It came as a surprise, but a most pleasant one, and gives me new courage to go on. The card that came with the check will carry joy and inspiration to many lonely, discouraged hearts as it did to mine, and is an act of fine courtesy and helpfulness on the part of the Board."

"Thank you for the helpful Christmas gift. And thank you more for the love and kind wish that came with it. It broke me all up, for I have been so sick and lonely in this big City. I miss my home and the tender trust that was there, too much, to feel that some one cared and was thinking of me this Christmas Season, when our hearts should be full of joy and gratitude for His wonderful gift to us; touched my heart more than you can ever know and has strengthened my faith in Him."

"It is impossible for me to express to you and through you to the Board my appreciation of the addition to my regular grant, not only, but in the beautiful fraternal spirit conveyed in your words, 'There goes with this gift the love and interest of the entire Board.' It makes one feel that e'en down to old age He cares for His own."

"I wish to thank you for the Christmas gift which you so kindly sent me. I shall now be able to make an offering to the Board of Promotion, which it had been my desire to do and I am very grateful to the Board for the monthly allowance which comes with such regularity."

"This is to convey our grateful acknowledgment to yourself and the Board you represent for your kindly, thoughtful remembrance of us in the Christmas check. It did help materially and it made our hearts glad to feel the spirit that prompted it. And I know that if our dear departed one, whose greatest desire was always to do his Master's will and work, and who met the hard places with a smile of trust, can see, it must have given him joy even in heaven, because he loved us so."

"Will you kindly convey my thanks to the Board, for their timely gift. I was behind with a coal bill and felt a little downcast, but now it is paid, and I rejoice in the Lord who heard my prayer and through you answered it."

"Your loving Christmas token was a most delightful surprise and a blessed Godsend, flooding our sunset years with a sort of celestial light and baptizing our Christmas holidays with joy and thanksgiving, not only for the money value of the gift which meant purchasing power for life's comforts and necessities, but more than all by showing us that back of the gift of the coin was a kind, sympathetic heart aglow with the love of the giver. I shall never forget the thrill of gladness that throbbed through me with emotions of grateful praise that the M. & M. Benefit

Board was so sensitively alive to the wistfulness and shadow of its white-haired veterans of the Cross, and so keenly and beautifully anxious to add a richer tint, as it were, of crimson, purple and gold to the declining years of its war-worn beneficiaries. I know how deeply and tenderly your thoughtfulness will stir and captivate the lives and appreciation of your constituency of retired ministers."

Dr. Charles E. Conwell

Pioneer Medical Missionary in Mexico

BY CHARLES L. WHITE

Our Christmas cheer was given a sombre background by the news of the passing of Dr. Charles Everett Conwell, medical missionary in charge of the Hospital Latino-Americano in Puebla, Mexico. It is with a deep sense of loss that the Board of Managers and the officers of the Home Mission Society record the termination of his earthly career.

In July, 1906, Dr. Conwell began work under appointment by the Society as a medical missionary in Mexico City. After eleven years of untiring ministry in behalf of the poor in the capital of the Republic, he saw an opportunity to establish a hospital in Puebla. With a support that at times was quite inadequate, he developed an institution that has taken high rank among missionary hospitals.

When Dr. Conwell's health was jeopardized by remaining at his post of duty, he refused to take the required leave. How devoted he was to the work he loved is revealed in a report by a member of the hospital staff made in 1922:

"Up until December of 1921, though far from well, Dr. Conwell has remained on duty, operating and seeing patients daily. He was obliged to take a short rest in January and came back very little better, though he kept working until February 16th, when, shortly after leaving the operating room, he had a severe hemorrhage and for three days his recovery was doubtful. We are glad to be able to report he is now improving and we hope after a furlough he will be able to continue the work so dear to his heart and in which he has put so much of his life and energy."

What possible increase in Dr. Conwell's activities and anxieties was occasioned by the recent revolutionary operation in Puebla and vicinity can only be surmised at this time. It may be said with certainty that any sudden emergency found him ready and willing to put forth the utmost of his time and energies. He met the final call of his Master in the way he had always desired, strongly girded for the long journey that took him from the crowded thoroughfares where he had so long cared for those who had fallen wounded and sick. In the service which he has rendered, Dr. Conwell has enjoyed the missionary fellowship of Mrs. Conwell, who survives him.



"CHRISTIAN LITERATURE IN MOSLEM LANDS"

This volume covers completely a large and most important subject. The chief opponent of Christianity in Oriental lands is Islam. Prior to the investigation here reported there has been no adequate study of the activities of the Moslem and Christian Press in all Mohammedan countries. The Special Commission, headed by Dr. Cornelius H. Patton of the American Board, deserves the gratitude of those interested in the work of foreign missions for this thorough and enlightening work. The funds required for making the Survey were furnished by the Committee on Social and Religious Surveys, which has now become the Institute of Social and Religious Research, of which Dr. John R. Mott is chairman. Such products as this leave no doubt as to the importance of the work it has set itself to do. Laymen will find themselves interested in such practical work as this, by men in actual contact with the life of Islam, real "experts" who have the knowledge from which to speak. The important place of Christian literature in carrying the Gospel to the Moslem world cannot be overstated, in Dr. Patton's judgment. Dr. Macdonald says "the Moslem world today, young and old, is hungry for reading, will read anything, and has little worth reading." There is Christianity's opportunity. This book details vividly the need, how far it is being met, and what can be done to meet it more fully. One of the most valuable missionary publications of the year. (George H. Doran Co.; maps and illustrations; \$3.50 net.)

"THE SPIRIT OF ISLAM"

In connection with the *Survey of Christian Literature in Moslem Lands* it is interesting to have from the same publishers this history of the ideals and evolution of Islam, with a Life of Mohammed, by a Mohammedan scholar, Ameer Ali, Syed, wearer of many degrees, member of the Judicial Committee of His Majesty's Privy Council, and recognized authority among his people. His work is the standard interpretation in English of Mohammedanism. The introduction to this new edition is a comprehensive survey of the continuity of religious development, from earliest history to the birth of Mohammed. Part I treats of the life and ministry of the Prophet, Part II of the Spirit of Islam. The view is that of a devout follower who is an ardent advocate, but of reverent and irenic spirit. Naturally he makes out a good defence for his own side. One who would see Islam as a

Mohammedan believer sees it, will find this volume of deep interest. Then take up Dr. Zwemer in *The Disintegration of Islam* (Revell), which gives a quite different picture, and the comparison will yield an intelligent estimate. Islam must be judged by its fruits, not by its declarations. This new edition contains two new chapters, The Apostolical Succession, and The Mystical and Idealistic Spirit in Islam. (George H. Doran Co.; 500 pages, thin paper, with index; \$5 net.)

TWO INTERESTING BOOKS

The High Way, by Caroline Atwater Mason, deals with present day religious conditions under the guise of fiction. A theological seminary with the most influential professor a follower of Wellhausen; a phenomenal student who takes the professor's courses in order to combat his views; a heroine as perfect as the hero is phenomenal, and other characters of interest, furnish material for a well told story with a clearly defined purpose and moral. As Mrs. Mason's readers would expect, the spirit of it is free from bitterness, while she puts her views strongly and does not spare the destructive critics. The book is calculated to strengthen faith in the verities of our religion. The personalities are alive, and the interest in them kept keen to the close. (Fleming H. Revell Co.)

The Out Trail, by Mary Roberts Rinehart, is described as "a new account of rough trails," and is a thoroughly readable story of travel by an experienced traveler and clever raconteur. The third chapter, telling of her visit to the Navajo and Hopi country, and the fourth, which brings the party to Walpi and Keams Canyon, are especially interesting to friends of the Indian. Mrs. Rinehart's differentiation of the Hopi and Navajo is apt, but her conclusion that no Indians of any tribe ever accept Christianity except on the surface betrays her own superficial judgment, which a real acquaintance with the facts and some of the Christian Indians who furnish them would correct. She says the Hopi reservation "is within the Navajo and we began to think, was a small oasis of pleasantness and kindness in a sea of suspicion." She also saw the Zuni and Pueblo Indians. The taking of children from their parents to send them to distant government schools touched her heart, as well it might. Entertaining from first page to last, with the final landing at Miami and the luxuries of civilization resumed. Fine illustrations. (George H. Doran Co.; \$2.50 net.)

BOOKS WITH A MESSAGE

Where Are We Going? by David Lloyd George, brings together in form for consecutive reading and preservation the running comment made by him on the European situation from December, 1922, to September, 1923, when he wrote the preface in New York. He said then he did not deem it necessary to revise any of the estimates made from time to time in his periodic reviews on the position. Peace has in these ten months "gone back perceptibly and unmistakably." The opening chapter on "The Great Peril" is of great value, showing how wars come, and laying down this indubitable proposition that "everything depends on a consistent, determined, continuous inculcation of the principles and the ideal of good-fellowship between nations." "The church must appeal to the noblest sentiments of the human heart." A public opinion must be worked up, he says, that will be strong enough to sustain international right. The churches alone can secure this. The ex-Premier knows what he wants to say and how to say it in English that hits the mark. He has left us a volume full of considerations that ought to be known by our people as the views of the statesman who did more than any other one man to make Great Britain a decisive factor in the world war, and whose angle is that of reliance upon the forces of righteousness, and God who wields them through His servants. (George H. Doran Co.; \$3 net.)

The Effective Evangelist, by Lionel B. Fletcher of Cardiff, is the type of book on this subject which is rare to find but which it is a pleasure to commend to ministers. Every minister his own evangelist forms a large part of the message, but professional evangelists are not overlooked. This is the work of a man who has done in his own rich ministry what he believes the pastor-evangelist may do successfully. The chapter on personal evangelism strikes at the heart of the matter, though it is difficult to say this chapter or that, where all are meaty. Thought and style are alike high. Mr. Moody gave him his first impulse to evangelistic effort, and he expresses obligations to many others, including his brother, now in the University of Sydney, who, a "gifted evangelistic preacher, soon showed me that scholarship and soul-winning ought to go hand in hand." A volume which will warm the heart of pastor or layman to read. (George H. Doran Co.; \$1.50.)

Personal Evangelism, by Ernest O. Sellers, is a volume of suggestion and advice growing out of his experiences as evangelist and teacher. Its purpose is to show how to approach all kinds of people with the Gospel message, using tact and wisdom. A thoroughly practical work. "Begin where he may least expect to be attacked," is his general theory of dealing with individuals. A direct treatment. (George H. Doran Co.; \$1.50.)

The Teaching Pastor, by Dr. William C. Bitting, comprising the Samuel A. Crozer Lectures for 1922-23, is a volume of only 150 pages, but is crowded with matter worthy of the serious attention of all who would be true to the highest phases of the minister's calling. The appeal for a thorough and reverent study of the Scriptures as an essential preliminary to their teaching by the preacher, and the obligation to give this study at any cost, are conclusive. The relation of a pastor to his Bible has nowhere been more clearly expressed, and by one who has practised in his own ministry what he advocates. President Evans says in his introductory word: "Few pastors are better qualified to present the material contained in this volume." (The Judson Press; \$1.50 net.)

Maryknoll Mission Letters describe the experience of the first four foreign missionaries sent to China by the Catholic Foreign Mission Society of America, commonly known as Maryknoll, from the preparatory college in Pennsylvania which trains for the service. This group went out in 1918, and the letters tell in naïve fashion of the journey to China, the first experiences in foreign lands, and the work of three years, a new group going out each year from this country. The publishers have made an elaborate volume, beautifully illustrated, the first of a series. The letters and diaries are interesting, in part because of the freshness to the missionaries of what has long been commonplace in missionary annals. The spirit is excellent. The Protestant missionaries are cordially mentioned, as they and their work were frequently met by the newcomers. The second letter, indeed, says: "Any swelling of the head at the thought that four American priests are representing the United States in China is easily punctured by the fact that the boat that bears the four carries also thirty Protestant missionaries, and the non-Catholics in America have the handicap of several thousand in the field already." In the same ship-letter he says: "Met a Doctor G., a medical missionary from Ningpo, who saw his first service there in 1889 . . . He is a graduate doctor sent out by the Baptist Missionary Conference and in addition to his medical work sees that services are held in the hospitals he attends, and himself distributes literature. If we were able to support them, what a great work on similar lines could be done by Catholic doctors!" (This was doubtless our Dr. Grant, and shows how the evangelistic possibilities of the medical mission at once impressed the young priest.)

At Yeun Kong, 200 miles from Canton, where the first Maryknoll mission was established, they found a doctor (an ordained Presbyterian minister), and "only seven white people besides ourselves in the whole district, and they are Protestant missionaries. They are well established, spending, it is said, \$30,000 per annum on their mission work. They received us

kindly." Everywhere they found it the same, the Protestant missionaries had set the model and the pace, and this was recognized in a spirit of emulation. We only wish some publisher would bring out our missionary books of solid value in such an attractive form as this. Of course the publisher could easily be found if we could guarantee the purchasers. (The Macmillan Co.; \$3.)

THREE HOME MISSION BOOKS

For a New America, by Coe Hayne, is a thoroughly practical book. The illustrations of home mission effort and accomplishment are drawn directly from the field. Brief biographies of real men, the stuff heroes are made of, are here given, in a manner to awaken the reader's interest in their work. We see frontier service in the wide open country of the West, in the city tenements, among various types of foreign-speaking people. A chapter is devoted to the First American, another to the Negroes. The story of Winters and his war on Jimtown is a rare one. Some of the spiritual forces at work in reconstruction are seen in the closing chapter. There is a human interest throughout, something characteristic of this author's work. He writes as he sees, sympathetically. A readable and helpful book. (Council of Women for Home Missions and Missionary Education Movement.)

The Russians and Ruthenians in America, *Bolsheviks or Brothers?* by Jerome Davis, Assistant Professor of Sociology in Dartmouth College, is one of the books that ought to be read by the members of our churches, especially in the cities where the foreign problems are acute. Prof. Davis lived in Russia for a time, came to know the people, and from equal knowledge of their condition in this country has written a stirring book. It sets forth the duty of our Christian people, after showing how frequently the official and civilian treatment has been such as to create resentment, sense of injustice and even hatred in the immigrants who come expecting to find something quite different from the actuality. An informing study, and one of the best books in Dr. Sears' helpful series of racial studies. (George H. Doran Co.; \$1 net.)

When the East is in the West, by Maude Madden, is the title of a volume containing ten stories gathered while the author was teaching oriental immigration problems in the Eugene Bible University of Oregon. They are missionary stories from real life, and disclose the effect of life in this country upon the Japanese who find Christ here although they do not always find Christian treatment. The reader will conclude that our ordinary method of dealing with the Japanese is far from what it should be. What a blessing it is that there are some Americans who exemplify the spirit of the Master and practise His teachings. (Fleming H. Revell Co.; \$1.50.)

A VARIETY OF VOLUMES

The Humanizing of Knowledge, by James Harvey Robinson, is worth reading by those who would know the educational point of view of devotees of science who regard religion and poetry as *lore*, as tradition or superstition to be waved aside by science except as an admitted factor in human development. There is no place for God in this system of education, and the word is mentioned but once and then in connection with medieval superstition. The author is a clear writer and leaves no doubt as to the kind of literature by which he would disseminate scientific knowledge. There is no constructive philosophy of life suggested. The reader will not need to be reminded that all is not truly scientific knowledge which labels itself so, and that assertion is not proof, no matter by whom made. (\$1.50 net.)

Social Imperatives, by Craig S. Thoms, Ph.D., Professor of Sociology in the University of South Dakota, presents in popular form the social conditions of the present and their problems. The need of religion, of socialized homes, of moral training in public schools, of Christianized business, of peace-time patriotism, of better-born children, and of faith in social progress—these are the subjects treated. A wholesome book for parents, and for all who are interested in the righteous development of our country. Prof. Thoms believes that our institutions will persist if moral and religious forces are made to pervade them, not otherwise. In this process the church must have larger place and power if true to its Great Head. (The Judson Press, Philadelphia; \$1.25.)

Syllabus for New Testament Study, by Prof. A. T. Robertson, D.D., is an excellent guide for class-room study, thoroughly tested in actual teaching in the author's classes in the Southern Baptist Theological Seminary. (George H. Doran Co.; \$2 net.)

Ah Ling of Peking, a Romance of Old China by Miriam Harriman, is a story of the Boxer days, attractively told and artistically printed. How Ah Ling, a Christian, saved the lives of her missionary friends at the imminent risk and almost loss of her own life, together with the unexpected outcome as to her royal parentage, holds the reader's interest closely. An excellent gift book for a girl friend. (\$1.50 net.)

The Fun Book by Edna Geister provides games and "stunts" for every month in the year. For those who need and like this kind of social recreation this will furnish what they want, but we cannot commend it to people of refined taste. Intelligent hosts and guests must desire something better. (\$1.25.)

Parsons' Pleasure, by Christopher Morley, is another book of poems by this prolific writer. Translations from the Chinese, Epi—sodes, grams and taphs, printed to his rare taste and humor. (\$1.75.)

MISSIONS' PUZZLE PAGE



A Missionary
family



Arrange letters to
spell something
being carried on
largely by the ABPS.



A Home Mission Worker



Arrange
letters to spell
a form of
missionary work.



A Home Mission
Worker



Arrange letters to
spell a work of
our
Board of Education

SERIES FOR 1924. No. 2

Each of the above puzzles indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Prizes will be given, as follows, for the year 1924:

First Prize—One worthwhile book for correct answers to the 66 puzzles in the eleven issues of 1924.

Second Prize—A book, or a subscription to MISSIONS, for correct answers to four puzzles in each issue, or for 44 correct answers out of the 66. MISSIONS will be sent to any address.

Send answers to MISSIONS, Puzzle Department, 276 Fifth Avenue, New York.

Answers to January Puzzles

1. Iloilo, P. I.
2. Shaohsing, China.
3. Hangchow, China.
4. Kinhwa, China.
5. Sona Bata, Africa.
6. Rangoon, Burma.

Words Often Misspelled

Bandit, not banditt
Precede, not preceed
Proceed, not procede
Scenery, not seantry
Sacramento, not beattitude
Descended, not decended
Oblige, not oblidge
Answer, not anser
Beatitude, not beattitude
Saving, not saveing
Haven't, not havn't
Buddhist, not Budhist or Buddist
Maintenance, not maintainance
Presumptuous, not presumptious
Innocent, not innicent

Shriek, not shreik
Exhilarating, not exhilarating
Riddance, not riddence
Attendant, not attendent
Benevolent, not benevolant

A FIGURE PUZZLE

Open a book at random, and select a word within the first ten lines, and within the tenth word from the end of the line. Mark the word. Now double the number of the page, and multiply the sum by 5.

Then add 20.

Then add the number of the line you have selected.

Then add 5.

Multiply the sum by 10.

Add the number of the word in the line. From this sum subtract 250, and the remainder will indicate in the unit column the number of the word; in the tens column the number of the line, and the remaining figures the number of the page.

To make a
good
cup of cocoa use



THE COCOA OF
HIGH QUALITY

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by the most scientific,
up-to-date mechanical processes (no chemicals), it is absolutely pure and has a most delicious flavor and aroma.

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Former subscribers of "Tidings" who are willing to dispose of back copies will do the undersigned a favor by supplying the following copies for liberal pay: 1895, 1896, 1897, 1902—full year; 1898—June, July; 1899—July, August, September, October, November; 1900—February, March, April, June, September, October, November, December; 1901—January, February; 1903—March, April; 1904—February, June, July, August, December; 1905—January, February, August, October; 1906—October; 1907—April, May, June, October, December; 1908—all copies; 1909—January; 1910—January, February, September. Send to Miss S. B. Rasmussen, 4541 Zenith Avenue South, Minneapolis, Minn.

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It Couldn't Be But It Was

You will be interested to know that at Randolph, Vt., where we were told that a "Missionary Society could never be a success. We've tried it and it always failed," etc., etc., we now have a fine organization called The Baptist Ladies' Mission Band of Randolph, which is not only "existing" but they are holding meetings every month (for missions only), and each successive meeting seems to be better than before. It is now ten months old. Mrs. Greengrass leads in some form of missionary study and the ladies are really enthusiastic. They recently sent \$25 to Burlington as a special gift to the New World Movement, and a member said yesterday, with some proper pride, "And we shall soon have another \$25 to send."

They sent two delegates to the loyalty luncheon at Burlington. The magazine *MISSIONS* is used in the meetings and is a great help. We expect in time to have many copies of *MISSIONS* coming to Randolph.—*Pastor R. G. Greengrass.*

☆☆☆

Under the heading "Day of Prayer for Missions" in *Tidings* of January, there was an error in the price of the program. They are 2 cents each or \$1.50 per 100, instead of \$1.50 for 200.

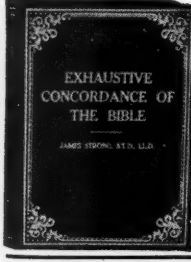
☆☆☆

Books Received

Bible Stories in Rhyme, by Florence E. Hay (Rodeheaver Co.).
The Out Trail, by Mary Roberts Rinehart (Doran; \$2.50).
Christianity and the Religions of the World, by Albert Schweitzer (Doran; \$1.60).

In the Philippines

REV. HENRY W. MUNGER, of the Philippine Islands, writes concerning the organization of a new Baptist church: "The outstanding event within the past quarter is the formal organization of the Dumanagas Baptist Church with more than 50 charter members. Baptisms have been frequent for the past year and the interest is still growing. A number of candidates await baptism. Dumanagas is a difficult field. We have worked it more or less constantly ever since I first came to the P. I. We have had a private school there for a number of years. A large proportion of students have been baptized, both in the Private School in Dumanagas and in the other schools to which they have gone, but until this year we have never made any impression upon the older people. The members of this new church are nearly all men and women with families. The membership does not include at present the students who are members of the school churches in Dumaguette, Jaro and Manila."



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David Lloyd George, Warren G. Harding and Charles E. Hughes were once children in Baptist Sunday schools. Their strong moral fibre was built up in the Junior period. The child has the making of the church's future. The Society needs \$4,500 to place children's workers in three additional States.

There are about 10,000 Baptist Sunday schools in the Northern Baptist Convention. Practically all are officered by busy people. Many have come to leadership without experience in administration. We must have trained men and women with recognized leadership in each State and large city. It will require \$25,000 to meet these unprovided needs.

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AFTER FOURTEEN YEARS

At Commencement many of the 497 Chinese students from the principal schools of the West China Union University were seated on the grass plot of the administration building, while on the administration building loggia were seated representatives of the Chengtu consular body, officials, gentry, literati, Chinese and Occidental women, as well as the faculty and alumni of the institution. The occasion was the granting of degrees to 5 medical students and of certificates to 16 Junior Division graduates. The graduates of the Bible, normal, and middle schools had already received their degrees, so they were honored with special seats. President Joseph Beech addressed the graduates, Dean Morse of the medical faculty charged the medical graduates, while Military Governor Liu spoke to the entire student body. The academic procession, the orderly gathering, the fitting messages, the responsive students, the responsible graduates, the vista across the growing campus to the factories two miles away—all these under the typical Szechuan evening sky recalled by contrast a scene fourteen years earlier of five unfilled temporary buildings in the midst of wheat fields. This partial fruition of more than fourteen years of planning, dreaming, working, building, "man"ufacturing, head, heart and hand-making of men gives a sure satisfaction and a happiness-content which the Chinese "happiness" talisman does not connote. Upon the platform was encouraging realization, on the grass plot was a present absorbing task, while in the distance was a challenging, demanding future.—Daniel S. Dye.

☆☆☆

AMONG the subjects for consideration at the Ohio Conference on Evangelism, held under the auspices of the Department of Evangelism of the Home Mission Society and the Ohio Baptist Convention, at Trinity Church, Marion, O., Dec. 10-12, 1923, were the local church in evangelism, the laymen in evangelism, the preparation of the minister, the church and the community for evangelism, the primacy of evangelism and the new call to evangelism. Rev. Charles H. Stull of Granville, Rev. Millard Brelsford of Cleveland, Mr. E. H. Rhoades, Jr. of Toledo, Rev. George M. Landis of Marion and Rev. T. F. Chambers of Granville, presided at the sessions. A visit to the tomb of President Warren G. Harding was a feature of Tuesday's program.

☆☆☆

MISS IDA KNUDSEN, a home missionary for over 30 years, took the occasion of the Baptist World Alliance meetings in Stockholm last summer to revisit her home in Norway which she had not seen in 15 years. While there she met several Scandinavian people who had been converted in America during her ministry. They came to tell her of the victorious lives they are leading back in their own lands.

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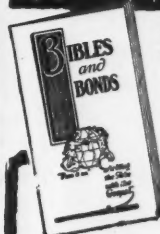
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NATURE'S UNSOLVED SECRETS

So often when looking upon arid regions out here in India and thinking of ways to help the half-starved people I dream that I have money for a well drill which will enable me to put a well on about every ten acres with a pump and engine for each, that we might thus turn the arid land into fertile gardens and reap two or three crops a year. And I often dream of the day when some reverent searcher will find the secret of turning the sun's heat directly into electricity so that these pumps may be kept running without cost. Scientists state that the energy poured out by the sun per acre on these plains in India amounts to seven thousand horsepower a day. But we have not yet learned how to harness it for mankind, although nature uses it for the growth of plants together with the action of the wind and the rain. How I should love to hunt down that secret!—**S. D. Bowden.**

☆☆☆

MISSIONARIES find many ways to gain an opening into a new home. Miss Olive Warren, a worker under the Woman's Home Mission Society among the Japanese in San Pedro, writes that she managed to work in a Bible lesson and some Christian hymns by teaching two Japanese housewives first how to bake a lemon pie.

New Books Received

Cyclopedia of Sermon Outlines, by Aquilla Webb (Doran; \$3.00).
Not Wanted, by Jesse Lynch Williams (Scribner's; 75c).
Womanhood in the Making, by Margaret W. Eggleston (Doran; \$1.50).
The Red Man in the United States, by G. E. E. Lindquist (Doran; \$3.50).
Our Physical Heritage in Christ, by Kenneth Mackenzie (Revell; \$1.50).
Twelve Tests of Character, by Harry Emerson Fosdick (Association Press; \$1.50).
Russia: A Warning and a Challenge, by Sherwood Eddy (Doran; 10c).
An Introduction to the Study of the Bible, by J. R. Van Pelt (Doran; \$2.00).
Art Thou a King, Then? by J. Parton Milum (Doran; \$1.25).
The New World of Labor, by Sherwood Eddy (Doran; \$1.50).
The Winning of the Far East, by Sidney L. Gulick (Doran; \$1.35).
The Greater Christ, by Albert D. Belden (Judson Press; \$1.50).
William Carey (Biography), by S. Pearce Carey (Doran; \$3.50).
The Best Bible Tales, by Nellie Hurst (Revell; \$1.50).
Famous Figures of the Old Testament, by Wm. Jennings Bryan (Revell; \$1.50).
Beginning Again at Ararat, by Mabel E. Elliott (Revell; \$2.00).
Hawaiian Historical Legends, by W. D. Westervelt (Revell; \$1.50).
Beginner's Grammar of the Greek New Testament, by Wm. Hersey Davis (Doran; \$2.00).